

AMERICA

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Chronicle

Home News.—On August 23, Nicola Sacco and Bartolomeo Vanzetti were executed in Charlestown Prison for the murder, on April 15, 1920, of Frederick A. Parmenter, paymaster, and Alexander Berardelli, guard, in South Braintree, Mass. This case was chiefly remarkable for the international agitation caused by organized propaganda to make it appear that the two men were victims of passion and prejudice and were really political prisoners. The principal points in the attack on the condemnation were the alleged prejudice of the judge at the jury trial in May-July, 1921, and the Massachusetts judicial system, according to which the jury is supreme in questions of fact and an appeal can be made only on questions of law. The attempt to gain a new trial lasted six years. Meanwhile, in nearly every country in the world mob outrages had threatened American life and property because of the case. After all appeals had failed, including a last one to the Massachusetts State Supreme Court, Judge Thayer sentenced Sacco and Vanzetti to die in the electric chair the week of July 10. From then on the principal steps were the calling by the Governor of a special committee of three, who decided against the

condemned, and an argument before a full bench of the Supreme Judicial Court, which rejected all pleas. Last minute attempts were made to secure the intervention of Supreme Court Justices Holmes, Brandeis, Stone and Taft, all of whom refused to intervene.

Chile.—It was announced on August 19, that Miguel Cruchaga Tocornal, Chilean Ambassador to the United States, had resigned by cable and that his resignation had been accepted by the Government. Carlos Davilla, a newspaper publisher, accepted the portfolio in his stead. Simultaneously it was given out that the Second Secretary of the Chilean embassy in Washington, Benjamin Cohen, had been recalled and that Jorge Silva Yoacham had been appointed in his place. From sources close to the Foreign Office it was learned that the changes were due to the fact that the Government considered both Señor Cruchaga and Señor Cohen as not being in complete accord with the national Tacna-Arica policy.

China.—Desultory fighting between the reorganized southern army and northern forces continued, but no important victories resulted for either side. Marshal Chang Tso-lin was reported strengthening his position in anticipation of a heavy southern offensive. Hankow was sending large bodies of troops to Nanking to offset efforts of the northerners to capture that pivotal point. General Fertg Yu-hsiang took Suchow-fu, near Shantung, for the Nationalists. Marshal Sun Chuan-fang was thought to be pushing toward Shanghai in the hopes that he might take the city before the Southern factions should strengthen their position by coming to full accord. Conferences for this latter purpose between representatives of Hankow and Nanking were in session at Kiukiang. It was expected that they would result in complete Kuomintang unity. Dr. C. C. Wu was heading the Nanking delegation and Wang Ching-wei was leader of the Hankow group. Announcement was made by the Kuomintang Central Executive Committee that it was decided to move the Hankow Government to Nanking. The announcement urged party unity and opposition to imperialism and militarism. Though Chiang Kai-shek had withdrawn from the stage, speculation was still rife as to the full significance of his retirement. Reputed the protagonist against the communism that was known to have infected the Hankow Government, his moderation

gained for him much foreign approval. Hankow leaders, however, charge that his anti-communism was but a cloak to hide his ambition to substitute for the civil government the Kuomintang had programmed, an old-time military government, so that the issue was less a problem of communism than of the ancient militaristic ideas against modern Nationalistic civic ideals. Kuomintang leaders consider it essential to the welfare of the Nationalist movement that its political policy should be regulated not by any military chief but by its Central Executive Committee, who constitute its controlling force.

France.—A cordial welcome was given to the American Legionnaires upon arrival of the second group in Paris on August 18. Many joyful reunions took place with the veterans and French families. Visits to the battlefields took place immediately after arrival. In spite of violent manifestations on the part of the Communists, the French veterans' organizations assured the Legion headquarters that although the French people generally sympathized with Sacco and Vanzetti they would not in any sense hold their execution against the members of the Legion. The rapid control gained by the French police over the rioters of August 23 and 24, gave assurance of this view. A considerable amount of the rioting which took place on the first-mentioned date was laid to the score of criminal elements who took advantage of the proposed manifestations to engage in looting stores.

The French Cabinet announced on August 19 that it still adhered to its decision of two weeks previous for a reduction of only 5,000 men in the allied army of occupation in the Rhineland, leaving the total number at 50,000. This was in spite of pressure from London for a reduction of 12,000 men and in spite of M. Briand's agreement in November, 1925, that the total would be reduced to 45,000. The influence in the Cabinet of Premier Poincaré and M. Barthou and the head of the Nationalists, Louis Marin, was credited with this policy, support for which was found in the recent disclosures of General Guillaumat and the *Menschheit* on military organizations in the Rhineland.

Germany.—The appointment of a Belgo-German Commission, under an impartial chairman, to investigate some of the incidents of the German war-time occupation of Belgium, was well under way. The three questions being particularly considered were Germany's violation of the Belgian frontier, the alleged sniping of German troops by Belgian civilians, and the deportation of Belgian workers by the Germans. The incentive for instituting this Commission came from the Belgian Government, but the inquiry to be made by it was heartily welcomed at Berlin. Both Belgium and Germany wished to make plain their desire to hide

nothing and to take full responsibility for whatever could impartially be brought against them. It was thus hoped to open anew the way to amicable trade relations.

An official trade report was published at Berlin August 20. While not quite as favorable as had been expected, it left no doubt as to the general progress in commercial and economic life. Germany's total exports increased nearly 100,000,000 marks in July. This, however, was offset by an increase in the imports, which were 80,000,000 marks higher than in June. The reason for the latter was the condition of the German harvests, which were either late or poor, and consequently necessitated a large importation of foodstuffs, but there was also an increase in the importation of manufactured goods. The total imports amounted to 1,281,728,000, while the total exports were 848,549,000 marks. It is clear in any case that Germany is vigorously striving to resume her old commercial and industrial position in the economic world.

Non-stop flights across the ocean were rather severely criticized in economic circles. There was some chagrin at the failure of the Junkers' transatlantic fliers, but this quickly gave place to another attitude towards the entire subject. It is held that non-stop flights are mere "sport" events and do more harm than solid good to the cause of aviation. They not merely cost money, but threaten "the logical and proper development of aerial science and industry." Such was the opinion expressed in the *Deutsche Allgemeine Zeitung* by the eminent aviation authority, Siegfried Hartmann. "The false glorification of non-stop flights," he added, "is a grave obstacle to the technical progress of transportation in the air."

Greece.—Following a Cabinet break between Minister of the Interior Tsaldaris and Finance Minister Kafandaris, Premier Zaimis tendered his resignation and later reorganized his Ministry. In the new Cabinet he took the Interior portfolio. He retained several former Ministers, including M. Kafandaris and Foreign Minister Michalakopoulos. Subsequently, by a vote of 159 to 16, the Chamber gave his newly formed administration a vote of confidence. While the Cabinet crisis was on, the Government's attention was simultaneously occupied with quelling a conspiracy by followers of the former dictator, General Pangalos. Some thirty non-commissioned officers of the Athens infantry, led by Major Panagopoulos, former aide to General Pangalos, were involved and all except the Major, who escaped, were arrested. It was understood that promises had been made to the conspirators by Mme. Pangalos that if the movement in her husband's behalf were successful, the officers participating would be rewarded by promotion.

Ireland.—With an unexpectedness that has thrown political circles in Ireland into turmoil, Governor General

American
Legion in
Paris

Rhineland
Army
Maintained

Belgo-
German
Commission

Exports
and
Imports

Non-Stop
Flights
Criticized

State
Troubles

Healy has issued, at the instance of President Cosgrave, a proclamation dissolving Parliament and ordering a general election to be held on September 15. This dramatic action was the more unexpected in view of the fact that the Government had won both of the seats in the bye-elections contested in the constituencies of Dublin City South and Dublin County on August 24. If the Government had lost either of these elections, it would have been unable to carry on and so would have had to resign or call another general election. Having gained them, it was able to command a majority of one, or possibly two, in the Dail. But this margin was not sufficient, in the view of Mr. Cosgrave, to protect him against the quasi-coalition of Fianna Fail, Labor and the Nationalist party. The holding of another general election at this time is regarded as a very shrewd maneuver. Due to the entry of Mr. De Valera's party into the Dail and the support given to the "no-confidence" motion by the following of Captain Redmond, the conservative and business elements have turned more strongly than ever to the Cosgrave Ministry, and will, accordingly, give unstinted help to return him to power. Mr. De Valera had been helped in the June election by the funds contributed in the United States; now he is financially weaker for the new campaign. Labor, likewise, enters the election with diminished funds, and the Nationalists have been deserted by the more conservative supporters. According to all indications, then, the Cosgrave Ministry is likely to fare best in the general election.

Mr. De Valera has denounced the Cosgrave action as "political sharp practice." He immediately took steps to contest the election vigorously and declared that "The President will find that Fianna Fail is not so unprepared to fight a general election as he believes." Captain Redmond and Tom Johnson, the Labor leader, joined in criticizing the Government, the latter asserting that he believed the dissolution of Parliament unconstitutional.

Jugoslavia.—The Union of Macedonian Student Organizations, with centers in the various large European universities, issued a manifesto against the Serbian authorities. The document charges that arrests of Macedonian students, for no reasonable cause, were taking place systematically, and that cruelties of the worst kind were inflicted upon the imprisoned students. The Bulgarian press, in taking up these accusations, claimed that the chief grievance against the Macedonian students was that they esteem the culture of Bulgaria above that of Serbia and openly express this preference in their student debates. According to the manifesto the number of students who are said to have suffered physical and moral debilities in Serbian dungeons mounts into the thousands. "Framed cases, conflagrations and killings follow one another. The old Macedonian intelligentsia is in part annihilated and in part exiled." Inexpressible tortures were alleged and an appeal was made to the universities,

the press and the public opinion of all countries to intercede and call for an international investigation "to ascertain the reason for this last pogrom of Belgrade whose victim this time is the Macedonian student youth."

Lithuania.—The Republic of Lithuania, which at present is under a dictatorship, would instantly be changed into a monarchy, it is stated, if its President, Anton Smetona, could be induced to accept the crown. Not merely a monarchist party, but the people themselves seem prepared for such a change, the purpose of which would be to give still greater stability to the country against the threatened encroachments of its powerful and hostile neighbors. It was for this reason also that the military party introduced the dictatorship. Smetona is said to be extremely popular because of his patriotism and his simple democratic ways.

Mexico.—A resume of the political and military situation in Mexico based largely on official sources was received recently and reveals many interesting facts. It covers the period of July, 1927, and is a startling picture of almost universal unrest and of armed activities in many places. In eleven States, fifty-four attacks were delivered in July by the so-called "Liberators," in some of which they were successful and in others unsuccessful, and in all of which both sides had serious losses. The State in which the greatest activity was manifest was Jalisco, in which sixteen fortified places were attacked and many of them held for some time. In these attacks, both money and arms were taken in considerable quantities. In the States of Guerrero, Mexico, Zacatecas, Vera Cruz, Sinaloa, Oaxaca, Morelos, Durango and Aguascalientes, there were many struggles, some of them severe, in many of which the rebels were at least temporarily successful. Rebel preparations were also noticeable in the States of Chihuahua, Tlaxcala and Puebla. This military situation naturally caused great damage to public works, railroads, bridges, etc. It is affirmed that in most places the insurgents had the sympathy of the civilian population, with the exception of the armed Agrarians dependent on the Government. None of this activity was reported to the American press, with the exception of the capture and execution of General Manuel Reyes, operating in the State of Mexico, and of two other chiefs operating in the west.

The Mexican Federation of Labor, commonly called the CROM, held its annual convention in Mexico City. The usual tirades against American imperialism characterized the sittings. A curious incident took place on August 24, when the religious situation was discussed. A serious attempt was made to pass a resolution demanding the expulsion of Moses Saenz, a Protestant minister who holds the place of Sub-secretary of Education. The grounds alleged for this motion were that he is attempting to substitute Protestantism for Catholicism in Mex-

Parliament
Dissolved

Smetona
Refuses
Crown

Rebellious
Activities

Opposition
Views

Macedonian
Student
Manifesto

Labor
Agitation

ico. American Protestantism was denounced as merely another form of imperialism. The motion, however, failed to pass. Meanwhile, the political campaign raged unabated and a new convention was forecast by the anti-reelectionists to decide definitely on the candidature of one of the two present aspirants, Arnulfo Gomez and Francisco Serrano.

Rome.—Word was received on August 18, by the Carnegie Endowment for International Peace that the Vatican Library was to be thoroughly classified and catalogued for the benefit of scholars all over the world. Dr. William Warner Bishop, Librarian of the University of Michigan, was invited to Rome in June last with a view to studying the situation in the Vatican Library and of making such suggestions as he thought pertinent. At the same time Msgr. Tisserant, Assistant Librarian of the Vatican, visited the United States, where he spent three months studying the principal American libraries. Four members of the Vatican Library staff were designated by Cardinal Gasquet to study library organization in the United States for the next academic year. Announcement was also made in Rome that the Carnegie Foundation would give financial and technical help in the work of cataloguing the Vatican Library by the most modern methods thus placing its treasures at the convenience of the whole world.

Russia.—Announcement was made on August 18, of the proximate signature of the Russo-Persian commercial treaty which had been subject to six months of negotiation. A Soviet cut in imports from Persia had met with a boycott of Russian goods by Persia in 1926. Both sides were said to have suffered severely from the economic conflict. According to the terms of the treaty, Russian exports to and imports from Persia were fixed at the identical figure of 25,000,000 rubles. The Persians enjoy the right of supplementary and privileged import to the annual fairs of Nizhni Novgorod and Baku, on condition that Persian merchants buy Russian goods at the fairs to eighty-five per cent of the amount of the sales. Certain rights of exports of Persian goods through Russia are also granted, and an appendix of a political character is added, giving each side the right to cross the other's frontier in pursuit of "bandits." Accusations were made on August 19, by the French paper, the *Matin*, that the Soviet military attache in Paris and the Soviet Ambassador in Berlin were collaborating to bring about a fresh uprising of Moorish tribesmen in Algeria.

Spain.—The Franco-Spanish negotiations for a revision of the international arrangement in the control of Tangier were reported on August 11, as having definitely broken down, although an official announcement denied that efforts to reach an accord would be abandoned, and stated that negotiators would reconvene at the end of

October. The demands of Premier de Rivera were regarded by the French as virtually establishing Spanish control of the territory, in spite of the several concessions which the Spanish delegation made, which had at first demanded the outright annexation of the Tangier zone at the opening of the parley several months ago.

The Government recently decided to combine the five existing military academies in one general school, corresponding to West Point, which will be situated at Saragossa. At this school Spain's future officers will have their first three years of general training before they are sent elsewhere to specialize for the service which they selected. A sum of 7,270,000 pesetas was appropriated for the construction and equipment of the academy.

League of Nations.—The confidence of M. Briand, Foreign Minister of France, in the practicability of the League of Nations for settling major disputes, was brought into question by M. de Jouvenel, French delegate to the League, who recently announced his decision not to attend the next session. In an open letter to M. Briand, M. de Jouvenel stated:

My presence in the League of Nations required and would still require an almost absolute agreement on my part with the Government's foreign policy and above all with its policy in regard to the League of Nations. This year, however, I expressed in a number of articles my double regret at not seeing France submit to the League international difficulties which the League alone can solve, and, on the other hand, lend itself to a policy of delay which only heaps up difficulties for the future.

M. Briand, in his reply, expressed astonishment at this decision, and denied that any serious matters of dispute had been withdrawn from the jurisdiction of the League. He granted, however, that in his opinion "there would be greater advantage in treating outside of the League of Nations any international difficulty which can normally be regulated by diplomacy, before it becomes a real danger to peace." Some of M. de Jouvenel's supporters saw in this reply a confirmation of their view that the Briand policy was to submit to the League only matters of secondary importance, reserving to separate conferences the discussion of matters concerning the vital interests of the great Powers. Hence an issue was seen as forming between Geneva and Locarno.

Next week, Paul De Vuyst, Director General of Agriculture in Belgium, will present in a simple, informal manner, the fruits of a long life devoted to the work of Family Education.

"Catechism in Verse" by John E. Coogan, is a paper with a novel idea and one that is sure to provoke comment.

Dr. James J. Walsh, in "The Infinitesimal in the Human Body," will once more present the absurdity of materialism.

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WILFRID PARSONS

Editor-in-Chief

JOSEPH HUSSEIN PAUL L. BLAKELY FRANCIS X. TALBOT

WILLIAM I. LONERGAN JOHN LAFARGE

Associate Editors

FRANCIS P. LEBUFFE, Business Manager

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Christ in the School

"IT will be the task of the Bishops to exert the most watchful care in providing that our Divine religion will be the soul of the entire academic education," wrote Pius IX to the Bishops of Ireland more than seventy years ago.

The order expresses the spirit of the Church's legislation for schools. Religion is not something that is added to education. It is the soul which informs, vivifies and directs it.

Nor does the doctrine laid down by the Pontiff refer exclusively to the elementary schools. "Let all branches of learning expand in closest alliance with religion," writes the Pope, "and all types of study be enlightened by the bright rays of Catholic truth."

All the teachers in the Catholic school must show by their conduct the sincerity of their religious professions. They must have nothing more at heart than "to fashion with all care the minds of young men to the practice of religion, to uprightness of conduct, and all virtuous dealing." Their consecrated task is to educate the young "in letters and sciences according to the mind of the Catholic Church, the pillar and guarantee of truth."

To the modern educator imbued with the virus of secularism these directions are a folly that makes education in any true sense an impossibility. But they may sound strangely even in the ears of some Catholics. The philosophy of secularism which erected that monster, the omnipotent State, has made its inroads upon the philosophy of education once dominant in this country, and has well-nigh destroyed it. Education is the exclusive right of the State, secularism pretends, and as the State must be secular, so too the school must know nothing of revealed religion or of a morality based upon it.

That philosophy is rejected by the Catholic Church. If there is a God who has made known His will to us, then the most important thing in all this world is that we

should apply ourselves as soon as possible to discover what He wishes us to do, and how it may best be done. Hence the Church brings the child to God from the beginning, in the home, the church and the school; hence she ordains that her children must not attend non-Catholic schools, or any institution which denies Almighty God His place in the hearts of His creatures.

Her desires, which are the desires of Jesus Christ, as expressed in her law, constitute not a counsel but a command. The attendance of a Catholic child at a non-Catholic school is never approved, but at best only tolerated, and only after the Bishop has signified his assent, and exacted the necessary precautions.

In view of the secular spirit of this age, especially as it perverts modern non-Catholic education, this fact cannot be too often repeated.

Massachusetts Vindicated

SKILLED and persistent propaganda has succeeded in impressing the European press with an extraordinary misconception of the Sacco-Vanzetti case. It is astounding to note in the Catholic *Koelnische Volkszeitung*, quoted by the *New York Times*, that the judges "have dealt a blow to the most elementary conceptions of humanity." Even the usually well-informed *Osservatore Romano* can find nothing to approve in the attitude of the officers of the law. Indeed, many editors appear to write under the conviction that the Commonwealth of Massachusetts, deeming itself in danger from the machinations of radicals, selected Sacco and Vanzetti, as representatives of the extreme left wing, for indictment, and after refusing them a fair trial, put them to death.

It will clear the air, then, to note that Sacco and Vanzetti were indicted for one of the most heinous crimes known to the criminal law—murder, and for that solely.

They were cited in due form before a jury of their peers to answer the charge of murder preferred by the Commonwealth, and they were held in these proceedings to no other charge.

They were sentenced to death simply and solely because the jury believed that the evidence in the case proved beyond reasonable doubt their guilt of the murder as charged. Possibly some European editors are not aware that Sacco and Vanzetti were not called upon to prove that they were innocent. The burden of all proof rested upon the Commonwealth which, to secure conviction, was obliged to prove that they were guilty. Perhaps, too, it should be added that throughout these proceedings the accused men were represented by able and conscientious counsel chosen by themselves.

Finally, Sacco and Vanzetti were executed not because of any religious or political opinions they may have held, but for this cause only: that having shed human blood in defiance of the law of God and man, the courts and the chief executive of the Commonwealth, reverencing the sacredness of their oaths, did decree and exact the penalty of death.

Let it, then, be kept steadily in mind that Sacco and

Vanzetti were tried *on an indictment for murder, and not for any political offense*, and that they were executed only after a jury of their peers had agreed that they were guilty.

Now it is argued that the courts and the chief executive grievously erred, the effect of their error being that innocent men were put to death.

It may be as charged. Human justice is not infallible. But it is highly improbable that the court in imposing the penalty of death and the chief executive in approving the sentence, erred.

The trial jury found the evidence convincing, and the eleven surviving members of that jury attest that they see no reason to change the verdict given seven years ago.

No judges sitting in the courts of the Commonwealth, and approached by the defense subsequent to the sentence, were able to discover any error, militating against substantial justice, in the trial judge's conduct of the case.

Two Justices of the Supreme Court of the United States to whom application was made, were unable to find any ground for the accusation that the Fourteenth Amendment to the Federal Constitution which guarantees to every defendant the due process of law, had been violated by the Commonwealth of Massachusetts.

It is, therefore, reasonable to hold that in the trial and condemnation of Sacco and Vanzetti, no right of the accused was violated, and that substantial justice was done.

The Governor and His Advisers

IT has been asserted that the condemnation of these men was secured by reliance upon mere legal technicalities.

The assertion is not true. In its manifest anxiety to safeguard the rights of these condemned murderers, the Commonwealth of Massachusetts, acting through its chief executive, went far beyond the requirements set by justice and the law.

After the sentence Governor Fuller might have remained quiescent. But he did not. For six weeks he devoted nearly all his time to a searching review of every phase of the case. He personally interviewed the prisoners, and the surviving members of the jury. He examined the alleged new testimony; he cited the attorneys for the defense, and listened to their arguments.

Not content with this diligence, he appointed a committee consisting of President Lowell of Harvard, President Stratton of the Massachusetts Institute of Technology, and Judge Robert Grant, a jurist of high repute, to sit as an extra-judicial board, and to report their findings for his guidance.

Working independently, the Governor and the committee reached the same conclusion. They agreed that the trial had been fair. They agreed that the evidence proved the guilt of the prisoners. They could find no reason why clemency should be extended.

Thereupon, faithful to his oath to Almighty God that he would execute the laws of the Commonwealth, Governor Fuller declined to pardon Sacco and Vanzetti, or

to commute the sentence to imprisonment for life. He could not have acted otherwise without disloyalty to his God and to the trust which the people of Massachusetts had reposed in him. He might have dallied and temporized. He might have shifted the burden by granting a reprieve, and sending a message to the General Court, asking that legislative body to enact a measure granting the prisoners a new trial. He might have yielded to the specious argument that other men as conscientious as himself held that there was reasonable doubt of the prisoners' guilt.

Few men have been called upon to bear the painful responsibility which was the lot of Governor Fuller for weeks preceding the execution. But he stood firm. Those who clamored for pardon and clemency had taken no oath to enforce the laws. He had. Just, patient, courageous and dignified, he acted as became the chief executive of a sovereign Commonwealth.

The Charge of Ignorance and Prejudice

UPON those who impeach the Governor and his advisers rests a heavy burden of proof.

It has been said by some that they were ignorant of the facts in this case, and by others that from the beginning they were prejudiced against the prisoners.

Yet it is impossible to conceive what advantage or profit Presidents Lowell and Stratton and Judge Grant hoped to gain by affirming the sentence of the court. It is reasonable to assume that when as good citizens they accepted the Governor's invitation, they did this with the sole purpose of discovering the truth. The entire body of the testimony, new and old, was before them. They examined it with care. They received and closely examined witnesses for the defense. They invited argument from counsel for the defendants. They were not bound by the legal technicalities which might properly have place in a formal sitting of a court.

These citizens, then, cannot possibly be accused of stupidity or ignorance. The charge that they are prejudiced is an accusation for which proof has not been cited.

As for the Governor, his earnest desire to safeguard the rights of Sacco and Vanzetti is evidenced by his conduct. In the absence of evidence establishing ignorance and prejudice, the charge may be disregarded.

Let it be once more repeated that the decision of the Governor and of his advisers may have been erroneous. The same may be said of the conduct of the sixteen State and Federal judges to whom application was made in the two weeks preceding the execution. When we deal with the efforts of fallible men to sit in just judgment upon their fellows, we must always admit the possibility of error in their decisions.

But it is contrary to all human experience to assume that error. Men of high character, bound by oath, do not wantonly take the lives of those who come before their tribunals.

It is improbable, highly improbable, that the courts condemned these men unjustly. All that is in the record indicates that the sentence was in accord with the law

and the facts, and that Sacco and Vanzetti were executed because they were in truth guilty of the heinous crime of murder.

The awful majesty of the law may well take counsel from mercy. But it may never yield to the tears of the maudlin, or cringe and snivel before the fury of the mob.

The Due Process of Law

IF we ever reach a time when our judges and executives consider themselves justified in setting aside their oath of office to govern their official conduct by their personal feelings, or by considerations urged by propagandists bound by no oath to support the due process of law, the impartial administration of justice will soon disappear.

It is the law and the custom in this country to try men accused of murder by a jury of their peers, and not by an appeal to popular clamor.

The "due process of law" is the bulwark of our civil and political liberties. The rich and the powerful, as Chief Justice Taft observed many years ago, can largely dispense with the protection of the courts. Not so the poor and the weak. And if rights are to be protected and wrongs punished by agencies of propaganda, let us not forget that propaganda can be devised and maintained far more easily and effectively by the rich than by the poor.

If, then, we are to have that stable government which will not bend before the violence of the mob, that just government which extends its mighty protection to every citizen, and has particular regard for those members of society who stand most in need of care, we must hold as sacred the due process of justice and law. That process begins in laws wisely conceived, and executed with swiftness and impartiality. It demands juries whose members will put aside their private prepossessions to consider nothing but the law and the facts. It calls for Presidents and Governors mindful of their promise to Almighty God that they will exercise all diligence that the laws be executed in justice and in mercy, not in fear or in favor.

If we cast the due process of law aside, to lay our grievances before the mob, and to decide our cases by counting ignorant or indifferent heads, how shall we hope to obtain justice?

"Human justice is always fallible," as Cardinal O'Connell said in reference to this case, "but it is the only method of government which civilized life has and must depend on for order and the conservation of all that is best in human life." Judged and condemned by the courts of man, (courts, however which act in God's name and by His authority) Sacco and Vanzetti have passed to a Tribunal before which nothing can be concealed. Against them let no human word of condemnation be spoken now, but only a prayer that in the moment of their passing from time to eternity, they sought and obtained mercy from an all-loving Father who knows our frame and knows that it is weak.

The Power of Propaganda

NO case has so forcibly demonstrated the power and influence of international organized propaganda as has this Sacco-Vanzetti case.

Two men are indicted for murder in an obscure New England town, and riots begin in Paris, Moscow, and Buenos Aires. Newspapers and reviews with a reputation for accuracy in reporting facts, fall into the grossest errors, and declare that America is putting men to death for their political opinions.

"The execution shows that free democratic America punishes political crimes with death," writes the *Giornale d'Italia*, "and does not hesitate to carry out its sentences even against the protests of the whole civilized world." The *Osservatore Romano* thinks that Sacco and Vanzetti should have been pardoned, and with this opinion the *Corriere d'Italia* agrees. Similar statements appear in the French and German press.

Nor is this misinformation confined to the Continent. "In the case against Sacco and Vanzetti," observes the London *Spectator*, "it seemed as though the politics of the prisoners were as much a crime as the murder." "The trial resolved itself into a perfectly simple and straightforward appeal to racial and religious prejudice," writes the editor of the *New Statesman*; "the judge invited a verdict of guilty because the defendants were Tolstoyans, socialists and conscientious objectors." "Judge Webster Thayer directed the jury to the verdict of guilty," writes the *Nation and Athenaeum*, while the *Saturday Review* boldly concludes that the execution of Sacco and Vanzetti would be an act of "injustice and inhumanity."

As the New York *Sun* points out, it is impossible to suppose that these journals are deliberately stating what they know to be untrue. They are simply overwhelmed by the propaganda that for years has been issued by agitators in the United States, not a few of whom are openly connected with the Communists. These men have no real interest in Sacco and Vanzetti. Their fight is not for the workingman, but against the established social, economic and political order. In the Massachusetts case they discerned an opportunity of striking against the courts, and against the concepts of law and order as established among all civilized peoples. With a tireless zeal worthy of a better cause, they labored for years, and as a result hundreds of European newspapers and reviews transform an American murder-trial into a judicial murder of two innocent men, done to death for their political opinions.

The unrest that stirs Europe, and makes us shudder at the thought of the suffering which revolts, wars and rapine may inflict upon humanity, is beginning to make itself felt in this country. May Almighty God in His mercy enlighten our people, with that better counsel which will impel them to seek in all things the ways of peace, justice and love. The times are indeed perilous, but He has never forsaken a people who put their trust in Him and walk before Him in humility and truth.

More Light on the Italian Question

EDWARD J. LYNG

(A sequel to the article last week, "The Turning Point.")

IN a previous article I attempted to sketch the outlines of present-day conditions among our Italian population with particular reference to the renewed interest upon the part of the leaders here and abroad in solid and practical religion. Emphasis was laid upon the duty of the representatives of religion to adjust themselves to this apparent change of handling the vital spiritual expression of the religious fervor of the Italians. American-trained priests must take the initiative if the greatest fruit is to accrue to the Church and to the salvation of souls.

A second auxiliary of the Church is the settlement house equipped to give personal attention to the spiritual needs, the temporal misfortunes and the physical miseries of a neighborhood. The keen observer of the settlement work of an Italian district becomes daily conscious of gradual changes and visible spiritual improvement. This has particular reference to the children of these immigrants.

The reason is not far to find. They are essentially the children of the land, growing up in a thoroughly American atmosphere, imbibing principles of American conduct, adapting themselves, consciously or unconsciously, to American standards, learning American aggressiveness and evolving themselves into dependable citizens of the future.

With a body of children such as these, the practical and permanent effects of religion can be established in their souls when a wise and discreet application of the prevailing methods of the Church in this country is made. At the outset it is advisable to view this child as formed of the same plastic material as the children of any other immigrants who require that spiritual and religious treatment in this country to mould and fashion them into creditable subjects of Holy Mother Church. We declare this to be a rock principle—to ignore its verity is at the same time to render futile any effort at reclaiming or evangelizing this class of the Church's subjects in this country, who are rapidly assuming positions of importance in municipal and civic life.

How to reach and influence these youngsters, in whose veins runs the consecrated blood of martyrs, and who with pride may point to a long line of noble forebears whose names lend brilliancy to the pages of ecclesiastical history, is becoming less a problem in America. We are gradually waking up to the vital necessity of more zealous activity and practical enthusiasm in this particular field of endeavor. The untold thousands of these children who are attending the public schools of the land and who are partially or totally withdrawn from spiritual religious influence demand greater attention each succeeding year.

To change existing conditions completely, viz., the attraction of the public school with its system of gratuitous service, is well nigh impossible at this stage. But a sub-

stitute may be and should be offered. That is the work of the Italian Settlement House and of workers identified with it. Such an institution conducted under the auspices of the pastor supplies the moral and spiritual instruction denied in the aforesaid schools, suggests to the active minds and retentive memories of these alert children the power and majesty of a religion which claims them as her own and instils into them a virile faith and practical devotion calculated to make of them virtuous sons and daughters.

Other ramifications of the work, of course, there are, which are largely along the lines of social service and "uplift work." But the fundamental purpose of this character of activity is the catechetical instruction of these children to the end that they will be equipped to combat the insidious errors so prevalent in this day, to resist the attractions of proselyting agents and institutions and to give forth in their future lives the evidence of the "reason for the hope that is in them."

It would seem to be a waste of words to attempt to sketch the conditions that prevail in any of our large Italian colonies. We are forced to admit the fact that there is an Italian problem. Due to circumstances, we find in all the large cities of America, great throngs of these people from sunny Italy, who, because of lack of provision or religious indifference, are drifting into infidelity or at least into irreligion. By that process which we call the "melting pot" they are moulded and fashioned in a short time into active and enthusiastic citizens of the United States.

But turn your attention for the moment to the children of these immigrants. In tenement districts they are born by the thousands. From early youth they are conscious of the spirit of American aggressiveness; they rub shoulders with the children of other immigrants who found a haven of safety in America. At once the laudable effort is made in the public schools—as well as in others, of course—to ingraft in their souls American principles and to burn into their consciences American ideals. They breathe an American atmosphere and the ambition to do something great is created at a very early age.

Yet in addition to all of this, each child is a child of God, an heir of Heaven and a spiritual subject of the Catholic Church. He can point with pride to a long line of noble forefathers. From among his people came world-renowned sculptors, artists, musicians, poets, scientists, discoverers, philosophers and theologians—many of whom stand out in bold relief upon the pages of secular, as well as ecclesiastical history. Children of this character by the thousands can boast a wonderful lineage, and in these children, no matter how rough or uncouth to the eye they may appear, is to be found the residue of

a refinement and a culture which have been developing through many centuries.

We can make no mistake by looking on this child as an American in the true sense of the word. We make an egregious blunder when we segregate him or differentiate him from the children of other classes of immigrants. We hurt our cause when we attempt, as some would have us do, to perpetuate in these children born in this country, an artificial relationship with a land beyond the sea. If we could instil into him the spirit of religion as it is understood and practised by ourselves, and could train him and inspire him as the children of our Irish, German, Polish, and Hungarian are, we would within a generation, have evolved a virile, practical and militant body of American-Italian Catholics. It is necessary, therefore, to remember that we are seeking to train children who belong to our own country, and who are worthy and deserving of the best Catholic training.

There is no incident in the Gospel which explains our situation so well as that incident of the four men who brought the paralytic and placed him at the feet of Christ. With extreme difficulty, but with perseverance born of genuine faith, they succeeded in carrying the unfortunate man to the house where Christ was preaching. The throng about Him made access to Him impossible. Nothing daunted, these men of faith carried him to the roof of the house and gently let him down until he lay at the feet of our Divine Master. And the Evangelist makes this remarkable comment: "And Jesus seeing their faith said: 'Son, be of good heart, thy sins are forgiven thee.'" And he arose renewed in strength and vigor, prepared to do God's will and praise his Divine Benefactor.

That is the picture which should furnish all who are interested in the social and religious betterment of their fellowmen with an inspiration and an enthusiasm to bring the helpless and the neglected within the influence of Christ and His Sacraments. Love of souls is a labor of love which has its inspiration in the mercy and the goodness of God, its practical advantage in our own salvation and its fruition in the spiritual uplift of those who come within the scope of our charity. It is, moreover, a kind of work in life which strengthens the fibres of character, stimulates the practices of true virtue, sweetens the cares, diminishes the anxieties and ennobles the ordinary tasks of our daily life.

There are many features of the Italian question in America deserving the earnest consideration of priests and laity, many of which are not included within the limits of this article. But safe it is to say that the turning-point has been reached, that vital influences are at work, under God, and these agencies are beginning even now to stop the "leakage" so bitterly complained of in the past. The opportunity as well as the responsibility is plainly up to our American clergy and our American laity who by their interest, their zeal, their sympathy can do much to make a vast number of the unclaimed and abandoned Italian people active participants of the benefits of religion when ungrudgingly given within the Fold of Christ.

Beyond Bigotry

MARY H. KENNEDY

A MORNING or two ago I was "riding the street car" bound for a ten-o'clock appointment and with but a few moments to spare before reaching my destination at the given time. I was, of a consequence, rather provoked when every traffic-signal light we had to pass flashed red the second we arrived at it.

At one of these corners, not a State-and-Madison replica by any means but just the same quite a busy place where five down-town streets converge, the Little Sisters of the Poor wagon jogged past our stalled car.

There is something about the Little Sisters' vehicle that clutches my heart. It is not a beautiful thing, I will admit. Everybody knows what their wagons look like. The horse that pulled this one was old when Man O' War's grandfather was young.

The Little Sisters' wagon clutches my heart. Perhaps it is the spirit of their hallowed lives that hovers about their wagon and isolates it in a crowd and attracts all eyes to it. Perhaps it is the sympathetic power of their lives' mission. Again I don't know. Only I feel very holy myself and inspired to go out and do like things when that familiar wagon rumbles by.

I watched it. The old man who drives the little Sisters' wagon in our city pays absolutely no attention to traffic lights, whistles, or signals of any sort. He sits well on the front of his seat, both hands holding the reins, his whole mind concentrated upon the horse he is driving. I often think that he expects the horse to drop dead. In fact, I have a half-memory that one he was driving once did drop dead. Maybe he visions his poor old self as the driver of a Roman chariot; or of a Stutz racing car at Minneapolis. I don't know.

The Little Sisters' wagon rattled past the street car at a dog trot. Extended from its rear window facing me was the reddened and chapped hand—the labor-sanctified hand of one of the two Little Sisters in the back of the wagon. The hand was gesticulating as only a hand can do, and was supposed to be, I guess, the traffic signal for the elderly driver. He never turned his head. Holding the reins in his widened hands and a little farther forward on his seat he kept the old horse steadily on his way, past a line of pleasure and business cars, squarely into the traffic moving in obedience to the flash of the green light.

I have said that it is interesting to watch the Little Sisters' wagon. It is. Sometimes, though, I catch my breath in terror at its indiscriminate disregard—no, innocent disregard of all traffic codes. I soon relax. Because, as on this morning of which I speak, all moving traffic stops until it discovers just where that old man and his unfery chariot are headed for. There isn't a frown visible anywhere, nor is there heard a word of reproof. Hard-boiled truck drivers and drivers of limousines, who are often every bit as hard-boiled despite their being rigged in a cloth of another color, grin at one another. Men of affairs smile amusedly. The traffic officer swears volubly—if the moving traffic doesn't halt quickly enough

to permit unobstructed passage for the Little Sisters' wagon.

It happened exactly this way a morning or two ago. Only, on account of some paving reconstruction work going on in the right side of the street the wagon rumbled down, the old driver turned his horse unceremoniously into the left-hand side and for a half block piloted the heavy cumbersome wagon in a merry dash along the crowded thoroughfare. In a merry dash, because the road ran down grade! Then, at the command of the Little Sister directress, I presume, he pulled violently upon the left rein, cut through a hole in the traffic and against red light, bell, signal, every known code of the road, drove away into the maze of the wholesale-district jam.

There wasn't a word spoken in the street car I was "riding." All conversation had ceased. Everybody's attention was focused exclusively upon the Little Sisters' wagon. When it had disappeared from sight the chatter commenced again. The roar of the traffic started. Began, too, the strident cries of chauffeurs stalled and in a hurry. It was as if we had stopped in the busy and ceaseless (and for some of us quite useless) onrush of our lives to let wing past us the recognized spirit of the poor little man of Assisi.

Strange, isn't it, that even those who do not believe in God—who say they do not believe, that is, admire and love and help the work of the Little Sisters? When, as one of these blessed Sisters said quite frankly not long ago: "If it were not for God I could not do this work"?

Everybody sings the praises of the Little Sisters of the Poor. I heard a bigoted Hollander remark once: "There are two institutions in this town that do real, honest-to-God charity, the Holland Home for Old People and the Little Sisters of the Poor Home. If I were poor and had to go to one I would choose the Little Sisters' house."

There is no bigotry in our city against the Little Sisters of the Poor. They are beyond bigotry. One notices this friendship in our streets, in all the corners of our busy city. Where nobody else dare go, there go the Little Sisters of the Poor. Modest, humble, ever in a hurry, work-scarred and heavenly-beautiful they move among us, a miracle of grace and inspiration to all Catholics, and creatures of heroic mould to many a charitable and tender-hearted non-Catholic.

Yet how very human they are! Without casting any reflections upon any of our Sisterhoods I must say that the most fun-loving, wittiest, cheeriest Sisters of all are the Little Sisters of the Poor. I have laughed at some of their tales until the tears ran down my cheeks. Their faces are never long, never sad. Even with Death a visitor in the household, at the entrance of the Little Sisters something comes that dispels sadness and brings reassurance. It seems, as it were, that Nature, too, retreats in humility before the Little Sisters of the Poor.

If there is a Catholic among us who has not visited one of the Little Sisters' homes I beg him to do so at his very first opportunity. To tell about a visit would require more space than any editor would grant any writer.

And anyway, one must go himself to get the true and lasting benefit of knowing such a place. Were I a minister of God and in touch with those who, for some reason or other, are in danger of a loss of Faith I would prescribe a visit to the Little Sisters of the Poor. God and His Blessed Mother and St. Joseph move in very mysterious fashion their wonders to perform throughout all the houses that these Sisters conduct. Faith lives tangibly where the Little Sister lives; Love warms her fingers at a hearthstone that never goes out; Charity uncovers her face and flings her smile triumphant into the eyes of God and men. And how exuberantly cleanliness reigns there! Cleanliness that is on a par in such an institution with Godliness. And how gently understanding dominates each house! Understanding of the needs of the bodies and the souls of humans.

In the Home in our city there is an old lake-captain who rather incongruously has taken to painting since coming to live with the Little Sisters—not house painting—decorative designing, according to his own scheme of decoration. He never has painted before and the world has missed nothing because he hasn't. Now he paints everything he can get his hands on.

The "good" Mother was away a while ago and to welcome her return the Sisters thought that it would be fitting to show her some small attention. They hit upon the idea of repainting the statue of the Blessed Virgin that sadly demanded touching up. The old lake-captain had just arrived and the Sisters were aware of his artistic ability. (He talked of nothing else.) So they asked him to try his hand at painting the statue. He did. He tried more than his hand. He tried every Sister's patience in the house! The statue was painted red, a brilliant red, with trimmings, I think, of every color in the rainbow. When one of the Little Sisters timidly remonstrated he scowled severely upon her: "What do any of you women know about art?"

When the "good" Mother came home, Our Lady, painted and embellished in the manner the old captain desired, greeted her. Asked why they did not insist upon their own design, a Little Sister answered: "But he is old and poor!"

Old and poor! Two passwords and the only necessary passwords that will bring to anybody's and everybody's call the servants of the eternal God for the rest of their natural lives—if sixty years of age and poor.

Perhaps it is their understanding hearts that separate the Little Sisters from the ordinary rank and file in the procession of life and place them beyond bigotry. The understanding, loving, sympathetic hearts of humankind for humankind—made understanding and capable of a day-to-day, almost superhuman endurance in manual labor through a burning white-heated love for Christ their King.

Men raise their hats when the flag passes by. A city's busy traffic halts to make way for the Little Sisters of the Poor. In Heaven—I often wonder what happens in Heaven when a Little Sister dies. I think God must make a holiday there to celebrate her coming.

The Darkness Comprehended It Not

G. K. CHESTERTON

(Copyright, 1927)

I WISH it were possible to add to the articles called, "What They Don't Know," an article called, "What They Do Think." But that is the one supreme impenetrable mystery which is left at the end of all our inquiry. What *do* they think? What do they think the whole thing really is? What do they think we think it really is? What do they think it is all about, or even supposed to be all about? That problem becomes darker and darker for me the more I stare at it. It becomes black as midnight, for instance, when I stare at such a sentence as I saw recently in *Truth*, a singularly intelligent and often a highly valuable paper. It stated that Rome tolerates, in her relation with Russian Uniats, "strange heresies and even bearded and wedded clergy."

In that one extraordinary phrase, what formless monster begins to take form in their visions? In those eight words it is not too much to say that every term is startling in its inconsequence. As somebody tumbling down the stairs bumps upon every step, the writer comes a crash upon every word. The word "strange" is strange enough. The word "heresy" is stranger. Perhaps at first sight the word "bearded," with its joyous reminiscences of the game of Beaver, may appear the most funny. "Wedded" is also funny. Even the "and" between bearded and wedded is funny. But by far the funniest and most fantastic thing, in all that fantastic sentence, is the word "even."

It is not everybody who can thus bestrew a page with comic conjunctions and farcical minor parts of speech. Only a wild unreason about the whole way the thing hangs together, could thus make even the joints and hinges of that rickety statement rattle and creak with laughter. We can hardly say of this version of the Roman Catholic Faith that it is a false version, or that it differs from the true version, or even that it differs from our version. What *is* the version; and how can it even be their version?

There is in the world, they would tell us, a powerful and persecuting superstition, intoxicated with the impious idea of having a monopoly of Divine truth, and therefore cruelly crushing and exterminating everything else as error. It burns thinkers for thinking, discoverers for discovering, philosophers and theologians who differ by a hair's breadth from its dogmas; it will tolerate no tiny change or shadow of variety even among its friends and followers; it sweeps the whole world with one encyclical cyclone of uniformity, it would destroy nations and empires for a word, so wedded is it to its fixed idea that its own word is the Word of God. When it is thus sweeping the world, it comes to a remote and rather barbarous region somewhere on the borders of Russia; where it stops suddenly, smiles broadly, and tells the people there

that they can have the strangest heresies that they like.

Strange heresies, by the standard of strangeness likely to exist in an experience so long as that of the Roman Church, may well be very strange indeed. The Church is no stranger to heresies that involve human sacrifice, or the worship of demons, or the practice of perversions, or the employment of poisons.

We might well suppose, therefore, that the Church says benevolently to these fortunate Slavs, "By all means worship Baphomet and Beelzebub; say the Lord's Prayer backwards; continue to drink the blood of infants—nay, even," and here her voice falters, till she rallies with an effort of generous resolution, "—yes, even, if you really must, grow a beard." And then, I suppose, we must call up yet darker and more dreadful visions, of the heretic hiding himself in secret places, in caverns of witchcraft or sealed gardens of black magic, while the blasphemous beard is grown. Why these particular Eastern Europeans should be regarded with so much favor, or why a number of long hairs on the chin should be regarded with so much disfavor, is presumably a problem on which this intolerant spiritual tyranny will suffer no question to be asked.

Does the reader realize the despair that falls upon the hapless Catholic journalist at such moments; or how wild a prayer he may well send up for the intercession of St. Francis of Sales? What is he to say; or at what end of that sentence is he to begin? What is the good of his laboriously beginning to explain that a married clergy is a matter of discipline and not doctrine, that it can therefore be allowed locally without heresy—when all the time the man thinks a beard as important as a wife and more important than a false religion? What is the sense of explaining to him the peculiar historical circumstances that have led to preserving some local habits in Kiev or Warsaw, when he may at any moment receive a mortal shock by seeing a bearded Franciscan walking through Wimbledon or Walham Green? What we want to get at is the mind of a man who can think so absurdly about us as to suppose we could have a horror of heresy, and then a weakness for heresy, and then a greater horror of hair. To what does he attribute all the inconsistent nonsense and inconsequent bathos that he associates with us? Does he think we are all joking, or all dreaming, or all out of our minds, or what does he think? Until we have got at that, we have really got very little further.

The notion that he merely thinks the Church is all nonsense is not very consistent with the way in which he talks about her in other aspects, as when he says she has always resisted such and such changes, which he perhaps approves, or that she can be counted on as an influence for such and such principles, which he perhaps dislikes,

or that she is forbidden to accept this doctrine or committed to defending that. But what he can possibly suppose to be the principle upon which she accepts or rejects doctrines I never can imagine. And the more we really come in contact with the puzzle the more we shall feel, I think, something quite unique and even creepy about it.

It is like the old fable of the five blind men who tried to explore an elephant; a fable that used to be told as a sort of farce, but which I can well imagine being told by Maeterlinck or some modern mystic so as to make the flesh creep with mysteries. The thing is at once so obvious and so invisible, so public and so impalpable, so universal and so secret. They say so much about it, and they say so little. They see so much of it, and they see so little. There is a sort of colossal contradiction such as can only be conceived between different dimensions or different planes of thought, in the co-existence of such familiar fact and such utterly unknown truth. Creepy it is, and unique.

Indeed there is only one combination of words I know of which ever did exactly express so huge a human and historical paradox; and they also are familiar and unfathomable: "The light shone in the darkness and the darkness comprehended it not."

Some part of the difficulty is doubtless due to the odd way in which so many people are at once preoccupied with it and prejudiced against it. It is queer to observe so much ignorance with so little indifference. They love talking about it and they hate hearing about it. It would seem that they especially hate asking about it. If, for instance, a man writing on "Truth," in the middle of educated London, really were a little puzzled by Rome making an exception of the Uniats, and were perhaps especially puzzled by an exception to the celibacy of the clergy (I omit his dark and inscrutable broodings on the subject of beards), might it not have occurred to him to go and ask some Catholic priest, or, for that matter, some Catholic layman, and thus gain some sort of rough idea of the relative importance attached in our system to celibacy and heresy and hair on the face? Could he not have gained a glimpse of the usual order or hierarchy of these ideas, which would have prevented him from writing the staggering word "and" or the stunning word "even"? But I am inclined to suspect that even this omission, negative as it may seem, has in it something deeper than mere negligence.

I fancy that there is more than meets the eye in this curious controversial attitude, the desire to ask rhetorical questions, and not to ask real questions; the wish to heckle and not to hear. It may well be connected with more mystical aspects of the whole question, on which I am certainly not going to speculate, since they are admittedly the most subtle problems of the trained theologian; all those questions about the will to believe and the operations of grace; and the fact that something in addition to reason is needed to bring any of us into the most reasonable of all philosophies.

How Many Converts?

PETER J. BERNARDING

HAVING had occasion during the preceding year to write on convert-making for a Catholic periodical, I was naturally very much interested in Dr. Coakley's recent article in *AMERICA* on "The Fewness of Our Converts." For one thing, it sent me scurrying to the "Official Catholic Directory" to verify certain details of that article.

The 1214 converts ascribed to the Archdiocese of Santa Fe, with only ninety-seven priests, seemed rather startling to me. Remembering that the same Archdiocese had only thirty-eight converts last year, I was inclined to ask whether some Pentecostal miracle had perhaps taken place there. But on examination I found that there was nothing more unusual than a printer's mistake. In the general summary of statistics, the printer happened to copy the number of marriages in Santa Fe instead of the number of converts, which was exactly seventy. Instead, therefore, of being decidedly above, its priests are notably below the general average. This is what one should expect to find, since the population of that Archdiocese is overwhelmingly Catholic.

The credit for making most converts per priest must go, I think, not to the clergy of Detroit, but to those of the Archdiocese of Baltimore. Even if we look only to total numbers, Baltimore is a close second to Detroit. Baltimore has a total of 571 priests in a Catholic population of 297,825, while Detroit has 557 priests ministering to a Catholic population of 545,730. This would seem to show that Baltimore has more priests than Detroit, and ministering to a population only half that of Detroit. But this would be to overlook the fact that the Archdiocese of Baltimore is an educational center, including among many other institutions the Catholic University of America.

That almost half the priests credited to Baltimore are engaged in teaching or in study appears from the number of Religious set down for the Archdiocese. It is one of the few dioceses in which the number of Religious is in excess of the number of secular clergy and perhaps the only one in which it is greatly in excess. Baltimore has 239 secular priests and 332 Religious, while Detroit has 472 seculars and only 85 Religious. Most of the 332 Religious of Baltimore are in the houses of study or colleges surrounding the Catholic University. The usual proportion of Religious to secular priests engaged in pastoral work is about one-third. If we add one-third, then, to the number of secular priests in Baltimore (239-80), we shall have approximately the number of priests actually serving the people. This would mean that 319 priests made 1860 converts, giving an average of nearly six to each priest. Which goes to show that statistics must be handled with care to be made to yield nothing but facts.

These, however, are not the only interesting discoveries that I made in the table of statistics. Despite the com-

plaints that are made each year on the appearance of the "Directory" about the unreliability of its statistics, and despite the constant efforts of P. J. Kenedy, the publisher, to obtain more satisfactory results, it turns out that some dioceses still make the same returns year for year. As regards the number of converts, seven dioceses give the same numbers for 1927 as for 1926, and most of them the same as for 1925 and I know not how much farther back. Should one not be prudent in drawing conclusions from premises so precarious?

Again, there is to be noticed in some dioceses a rather astonishing rise, in others a no less astonishing fall in the number of converts. Leavenworth shows an increase of 104 converts or 25 per cent over last year's; Fort Wayne an increase of 125 or about 33 per cent; Rochester, N. Y., an increase of 152 or 33 per cent; Newark, an increase of 310 or 50 per cent. Grand Island, on the other hand, dropped from 117 in 1926 to 82 in 1927; Fall River from 179 to 125; Grand Rapids from 772 to 598; Philadelphia—most amazing of all!—fell from 2502 to 1529.

These rapid rises or sudden declines are remarkable, especially if one looks to the percentage rather than to the numbers. If these statistics are even fairly reliable, would it not seem to show that there is much to be taken into consideration in seeking the cause of the small number of converts besides the effort (or lack of it) among the clergy? These dioceses have not appreciably changed their personnel in one year. In other words, we have here about the same number of priests with about the same amount of zeal working to spread the Gospel under identical conditions. Why, then, the sudden increase or decrease in the harvest? Clearly, something must be wrong either with our figures or with our way of interpreting them.

Furthermore, nine archdioceses and dioceses made no returns as to the number of converts. Dr. Coakley thinks that the inclusion of the missing figures "would scarcely have an appreciable effect upon the general average throughout the country." That may or may not be. Yet, if we remember that among their number are to be found the great Archdioceses of New York, Chicago, and St. Louis, their inclusion would raise the total number of converts considerably. Taking as the basis for my computation the proportion of converts to Catholic population in the dioceses nearest those making no returns, I find that these nine archdioceses and dioceses would raise the total almost 10,000, making it about 45,000 instead of 35,751. This is a little more encouraging and would tend to bring the average rather more closely to two converts per priest.

Even this, however, will seem to most of us rather low. And besides, as Dr. Coakley says, some of the credit must go to agencies other than the priest. Still, there are not many converts in whose instruction the priest has not the lion's share. Moreover, if one is bent on arriving at a just estimate rather than on proving a thesis, it is hardly fair to take into account all the influences that

tend to bring down the average and to say nothing at all of things tending to bring it up. I have shown how making due allowance raises the average in the Archdiocese of Baltimore. The same can be done for the country at large, though not quite to the same extent.

It is well known that there are throughout the country priests in considerable numbers who have not, properly speaking, a care of souls. There is the large body of priests whose whole time, or the major part of it, is devoted to teaching. They make no converts, or only at rare intervals. Besides, there are in every diocese priests who are incapacitated, priests absent on leave, priests assigned to some special work, priests, Religious and secular, who, though ordained, are still pursuing their studies. Exact statistics of their number are, of course, hard to obtain. But even a cursory glance through the "Directory" will reveal that the number is large enough to have a considerable effect on the general average. Yet, all these are counted among the 24,990 priests of the United States.

Perhaps we can arrive at a juster estimate by taking the number of pastors in the land as the basis for our calculation. Now there are in the land 11,823 churches with resident priests or pastors. Add to this number one-half as many (this being the proportion of assistants to pastors in the Pittsburgh Diocese) to account for the priests serving as assistant pastors, and we shall have a fairly correct estimate of the priests actually engaged in the ministry of saving souls. This will give us about 17,000 priests. From this number we ought to subtract two thousand at least to allow for the foreign priests, who are here only to serve their own people and who, so far as convert-making is concerned, might just as well be in Italy or Poland or Czechoslovakia. Knowing the English language only imperfectly, and having little understanding of the American people or contact with them, they can hardly be considered even potential convert-makers. This would leave some 15,000 priests making 45,000 converts yearly, or three to every priest.

WAY OF ALL SHIPS

Short as a shower are the lyric days
Of primal promise and heroic mood,
When life is yet a ship upon the ways
And love is making music in the blood.
Ah, what a sodden compromise we make!
How shamefully we acquiesce, enthralled
By dingy cargoes—we who meant to take
Nothing but freights of gold and emerald.

To others true, we are by self betrayed;
We give a kingdom and receive a crust;
The salt of life, the wine of song we trade
For bilge and seaweed, barnacles and rust.
Until above the keel our first strength laid
The tattered canvas moulders into dust.

HENRY MORTON ROBINSON.

The Blackfeet Indians

LULA MERRICK

FOR one who travels over the peaceful scenes of the Blackfeet Indian Reservation at Browning, Mont., on a plateau comprising hundreds of miles in the heart of the Rocky Mountains, with their peaks silhouetted against the sky like giants, visits fertile farms, meets happy Indian families driving along the roads in their wagons drawn by the dark horses of the prairies and singing as they go, it is difficult to believe that only a few generations ago this tribe was among the most formidable of fighters; that their greatest thrills were realized in the scalping of their enemies and that they held savage feasts over their plunder—the more scalps the more sumptuous the feasts.

Yet, when we consider the methods of warfare employed by the combined nations in the late World War, were the Indian ways any more cruel than those resorted to by the "civilized white man?" However, the Indians' savagery is all in the past. They have become the most docile of our citizens; they have come to respect the white man and his customs, and their ambitions are to live in peace with him, to reclaim their pride and to have a standing of independence in the community.

Indians, in the main, are fundamentally like all other human beings; they observe the same old principles of human life—love, marriage, self-protection, law, order, all the primitive essentials. They want to be happy, just to enjoy these elementary sanctions. That some of them still adhere to the earlier code of morals practiced by their forefathers, is quite as much the fault of the white man who sets them no better example, as it is their own. Indeed, they have always had a certain civilization not understood by the white man.

That they have always been great orators is proven in the records of fights for their rights in Washington in the past, and that they possessed kindness of spirit is shown by a series of reports which the early French missionaries sent to France, published not so long ago in the "Jesuit Relations." One story concerns a certain tribe which had its headquarters near the present city of Chicago. The story states that strangers to these people were always received most cordially. They were welcome to the hospitality of the Chief and it was a noted fact that the property of such visitors was never molested in any way.

The old-time belief of the white population of the country that Indian women were looked upon as mere slaves of the men, is almost entirely dispelled, and the truth is now admitted that while Indian women had certain tasks allotted to them, just as white women have always had, labor, on the whole, was fairly divided and in many tribes women were revered and guarded as much as, if not more than, many of those belonging to the so-called Christian nations.

Over ninety per cent of the Indians are Catholics, due no doubt to the great work done by the early missionaries. Jesuits like Father De Smet, Father Point and Father

Duverinck principally, who faced the dangers of attack and disease, took perilous journeys, had to meet Indians who were impelled to kill any white man they saw, because members of their tribe had been murdered by the whites. These priests endured the torture of insects—mosquitoes, the gadfly and the winged ant; they were forced to cook their food in muddy water in order to satisfy their famished stomachs. Yet they elevated their minds beyond human suffering in order to save souls by making them love God; sacrificed and suffered for the cause they believed in, offered the Indians love and sympathy, taught them spiritual understanding and helped them in their miseries. Their work has brought forth the fruit they suffered for. And their followers have adhered to their example.

By the Grant of 1888, Indians on the Blackfeet Reservation were assigned to Presbyterianism and priests were not allowed to perform the services of the Catholic Church. But the estimable Father Joseph Damiani, an Italian Jesuit, sent by Father Cataldo, found a way to console the Indians in this. He appeared with a tent which he erected just across the Dupyer Creek, the boundary line of the reservation and in this he held services until such time as he could build his log cabin. If the Indians were not allowed to hear Mass on their reservation, there was no law forbidding them to cross the creek, so they continued their religious worship in the way they wished and were happy in attending services in Father Damiani's improvised chapel, worshipping God in their chosen manner.

At the present time, there are two Catholic churches on the Blackfeet Reservation, one at Browning and the other at Heart Butte, about twenty-five miles apart; both superintended by Father John Halligan, who on Sundays says an early Mass at the former church and then travels to the latter. In both churches the Indian worshippers far outnumber the whites. Then there is the Holy Family Mission, about fifteen miles below Browning, presided over by Father Thomas Grant, S.J., formerly of New York, who went West at an early age to work among the Indians, and who for nearly ten years has been stationed at Holy Family, and who by his efficiency, sympathy and understanding has been a wonder-worker among the Blackfeet.

When Father Grant went to Holy Family there was but one school building and that with but meager facilities; sanitary arrangements were primitive, bedding was badly in need of replenishing in the dormitories and many other necessities of life were missing. But somehow Father Grant has in the meantime managed not only to support the school, for of course Catholic schools receive no revenues from the State or Government, but he has also built another school building so that now the girls and boys are housed separately. The buildings are spotlessly neat, owing to the care of the noble Ursuline Sisters who so gladly have sacrificed their comfortable Eastern homes. Mother Mary Eulalia and Mother Mary Thomas have both been there since about 1892. They are ladies

of extreme refinement, education and culture, yet no task however humble, is ever met with aught but smiles in the knowledge that they are doing God's work.

A quiet, simple and humble worker for the good of souls, whom he constantly leads along the spiritual path, Father Grant in his unostentatious manner has been a poignant factor in creating harmony and understanding between the Indian Service Officers and the Blackfeet. And it is due to his tact and patience to a marked degree that happy co-operation exists between them. Every one familiar with the reservation will tell you on hearing that you contemplate a visit to Browning, "Be sure to go to Holy Family to see Father Grant; you will come away with a spiritual uplift that will well repay you for the journey." This advice I received mainly from Protestants and it is well worth following, especially if the traveler wishes to be convinced that even in these days of prejudice and propaganda against Catholics, there is one place in America where men are so big in the work they are doing for a class of people to whom this country after all, owes much, that petty animosities are beneath their thought. Would that other American communities would follow their example! How much of the energy they waste in hatred and jealousy could be employed in advancing conditions for their less fortunate brethren and in bringing peace to their own souls!

Father Grant led me over his farm, showed me his cows, chickens, horses and sheep; his great fields of cabbages, fine potatoes, alfalfa, wheat, corn and various vegetables healthily growing to be stored up for winter's consumption when school opens for the young Indians. I asked Father Grant if they raised their own beef. "Oh yes," he replied, "and pork, mutton, lamb and veal. In fact we raise practically everything we use here, otherwise we could not exist." They grind their own flour, make their own butter and cheese, supply their own milk and eggs. And this despite the fact that theirs is an arid country.

"We could use a few more blankets," said Father Grant in his patient way, with his ever ready smile, "and we are badly in need of an electric light plant." He took me through the buildings all dependent upon lamps for lighting purposes. There is no gas in Holy Family and Father Grant is constantly in fear of fire from the lamps. "How much would it cost?" I asked. "Five thousand dollars," Father Grant replied, shrugging his shoulders in a rather uncertain way. "We have been trying for a long time to get the money together, but so many more pressings necessities arise—sickness and other forces that claim immediate help, that we have never yet been able to get enough ahead to start."

The desolation of their lives, especially in winter, when mountains of snow preclude the possibilities of contact with other families who usually live many miles apart, with no recreation of any kind, no movies, no radios, no work to occupy them after the harvest is over, would surely interest charitable people could they see or know true conditions. Not that the Indians complain of their

lot; they have a sense of humor, are patient in the extreme and generous to a fault, always ready to give whatever they have with no thought of recompense, no thought of getting a dollar for a dollar. In almost every Indian family I visited, I was offered a souvenir; a sample of their beautiful beaded work or something they highly prized in gratitude for my coming to them. I thought their chief pleasure was in sharing what little they had. In these qualities they appeared superior to the white man; less selfish, more generous. They are, for the most part, religious, attending Mass and other religious duties. In many homes I saw pictures of our Saviour, the Blessed Virgin and the Saints, and portraits of His Holiness Pope Pius.

On the Blackfeet Reservation the Indians live in log huts, built by the father of the family, who has carried the trees from the forest nearby and sawed them himself. One log is placed upon another and the crevices are filled in with cement "to keep the wind out." Some of the houses will have a rug or two to cover the floor, but for the most part they are bare and many of the proud Indian housewives take especial pride in keeping them snow white.

A strong factor in the salvation of the Blackfeet Indians is their sense of humor, which despite the tragedies they have encountered has never left them. They are a sociable people, ready to welcome a white visitor and ever alert to grasp his hand. They love to sing and it is no uncommon sight to find a group of them headed by old Mountain Chief, now nearly eighty, chanting plaintive songs that bring back memories of the days when buffaloes were had for the taking, when food supply was plentiful and to be had without exertion, and when the vast prairies were their happy hunting grounds to fish, swim and roam at will.

Many of the Blackfeet spend their summers at Glacier Park, singing, dancing, and entertaining visitors. They love to don their buckskin, elaborately beaded garments and war bonnets and their entertainment is always highly appreciated. But when visitors leave the Park, the Indians will be seen to return to Browning to cut their wheat and otherwise become farmers. Their gorgeous paraphernalia is put away for the next summer, ordinary clothes are resumed and regular labors taken up. But their singing does not cease; they have had a wonderful time at the Park, at the Medicine Lodges which they have visited and other cities which have welcomed them, and while they continue to chant of the glorious past, they yet raise their voices in present pleasures, for they will be happy and care free, following their philosophy of living for the day and accepting what joys may come to them with gratitude.

There is much the white man might learn from the Indians, not the least of which is their hopeful attitude toward life, their belief in right and justice, their willingness to give without getting and their absolute trust in God who, in His providence they know will never forsake them.

Sociology

The Gagged American Press

JOHN WILTBYE

OLD BEN FRANKLIN once said that a government could get along better without laws than without a free press. A newspaper man himself, he had discovered how very confining the inside of an excellent jail can be when you are not at liberty to don your beaver and walk out into the air. The substance of his remark was echoed by the Sage of Monticello, and, in more recent days, has been repeated by the *Nation*. Mr. Jefferson was not a newspaper man, but he was a letter-writer, with a fondness for reading his letters (and occasionally the letters of his enemies) in print; hence he had small affection for any but the censorship of his study and his own midnight oil. The *Nation*? Well, as we all know, the *Nation* is liberal—but only in spots—and the texture of its love for a free press is more like what our grandmothers used to style a “polka-dot gingham” than anything else I can think of.

Let me not leave my weary (but still courageous) reader with the impression that with Berkeley of Virginia I disapprove of a free press and hope we shall have none of it these hundreds of years to come. Far am I removed from that position. I approve of civic and moral virtue, and the freedom of the press and all that; but I often wonder when freedom of the press is coming. It still seems as distant as Prohibition. If ever an amendment promised to the ear and broke it to the hope, it is that respectable First. When I was young and trusting I had an idea that any clause or part of the Constitution was a fiat that created what it approved and destroyed what it banned; I believed that nearly every thing that ought to be, was; and I clung to that belief long after I had read what Touchstone says on the difference between willing and being. As a matter of fact, however, I wish we did have a Federal and State censorship of the press. It would be infinitely superior to the censorship that gags the press today. Against the goad of governmental censorship we might kick so lustily that the incubus would be hoisted into space. Against the unseen powers that exercise the censorship as it now exists, it is almost hopeless to fight. It is like hitting out at a ghost when you do not know where he is. Is it the frankly commercial censorship that justifies nearly every indictment in Sinclair's “Brass Check” or Masters' “Dialogue with Perko's”? Or is it vanity or fear, or—or what is it?

For five weeks or more the American press has given the heart of its space to the Sacco-Vanzetti case; not merely to the news-items, but to the exploitation of a propaganda that is international. The propaganda itself was news, and the newspapers fell on it like a hungry dog on a bone. A great news-agency with headquarters in America kept the cables that lead into certain South American centers of unrest and disorder, hot with messages that gave voice and utterance to the most extreme

attacks on the American courts. This propaganda for exportation did us no good in South America; and on being privately taken to task, the American news-agency, mounted the rostrum, wrapped itself in an American flag, and out of the icy altitudes came an austere voice which proclaimed that it was the sacred mission of a news-agency to give the facts, all the facts, and nothing but the facts, without fear or favor of man or government.

Of course, that attitude is bunk, just bunk. But it is an understandable sort of “bunk,” like the stuff that fills the pages of the moving-picture magazines for the use of a moronic public. There never was a newspaper that published all the facts it knew, and every newspaper man knows the reason why. Dana used to say that he was not ashamed to publish anything that God would allow to happen, but most of the time he observed the decent reticences imposed by the civilized modes of living, and published only the news that was fit to print.

Now my objection is not that any American news-agency or newspaper publishes all the facts and nothing but the facts that are fit to print, but that, as far as I know, not one does. I do not object to the publication by a newspaper of a statement by a notorious Communist to the general effect that Sacco and Vanzetti were brutally murdered by Judge Thayer and Governor Fuller; although I can understand that the frequent repetition of the statement certainly does not contribute to the maintenance of peace and order. But I think I have good ground for objection when the press, assuming in theory a degree of liberty to publish wholly incompatible with common sense, (1) not only does not try to find and publish the facts connected with the present regime in Mexico, and (2) not only displays no curiosity as to what is happening in Mexico, but (3) absolutely refuses to consider publication of the facts as attested by an experienced and impartial newspaper man. When the American newspaper can find room for thousands of stories about the “murder” of Sacco and Vanzetti, and at the same time rigidly excludes the story of the murder of hundreds in Mexico, one is justified in assuming the existence of a gag, and asking why and by whom the gag is applied.

Here is a letter, printed as I received it, in which a Mexican, in exile in this country, asks the question:

... In Leon, Gto., another murder has been committed in the person of the young Catholic Florentino Alvarez. A group of members of the League, women and men, had a meeting in a private home. They were made prisoners by order of the General Sanchez, the group of Catholics numbered 30. They were kept prisoners and treated brutally, Florentino Alvarez assumed all responsibility being the leader of the League in that city. Without trial he was condemned to death after three days of prison. All of his companions were forced to see the execution. It was moving ... to see how Pedro Vargas a friend of Florentino and a brother to Salvador Vargas that in January was tortured and then put to death, begged of the minions to have the honor of dying with his friend. All the prisoners prayed in silence while Florentino calmly faced the squad, short orders and the body of the defender of our faith fell pierced with bullets. The rest of the companions were sent to Mexico City. Their fate is ignored.

Still fresh is his blood but not one of the upright newspapers of this country that were so loud in telling how magnanimous Calles

has become when he freed innocent men from the hellish Penal Colony has said anything. They keep silent and even object to the valiant attitude of AMERICA and other papers that true to their mission have not been sold to the money of Calles.

I do not know how many newspapers, if, indeed, any, have "been sold to the money of Calles." The question of the gag does not appear to be so simple. Meanwhile, with no governmental censorship in this country, we have a censorship even more noxious because disavowed by the publishers themselves. The implications of this fact should not be left unnoted since they constitute a real danger to the social order.

Education

Character-Training at College

PAUL L. BLAKELY, S.J.

SOME months ago a manufacturer the name of whose product flashes from thousands of electric signs throughout the country, stated that as far as he knew four years at college should not disqualify a young man for success in the business world.

The statement was not particularly original. Some seven or eight years ago, a veritable flood of booklets and pamphlets issued from the press, all tending to show that a man's earning capacity increased as the square of the number of his years at school—or something to that effect. Some of these publications were generously adorned with charts and line-drawings that brough back the vivid illustrations of "Coin's Financial School" of more than thirty years ago. They were impressive but inconclusive.

Perhaps it is better to be learned and full than stupid and hungry, but it surely is a mistake to put the financial returns of a college training too much in the foreground. A college should not assume that its chief purpose is to prepare the student for an old age in an eleemosynary institution, and it need not make the student "impractical", whatever that may mean. But it ought to contrive to teach him that there are values in life immeasurably more precious than dollars and cents, without leading him to assume that it is beneath his dignity to work for a wage. He should be taught how to live, as has so often been said, rather than how to make a living. As it seems to me, many of our students reverse these values, and many colleges acquiesce in the reversal.

In a recent number of the *Christian Advocate*, a Methodist weekly which during the past few months has contained a number of excellent articles on education, Dr. Fred L. Pattee, of the Pennsylvania State College, quotes a "business expert" as frankly admitting this reversal of values in an address to university students. "Stripped of all moonshine", remarked the expert, "a college education means simply an admittance ticket to a job. Every student in this university came with no other purpose than to fit himself for a job—a bread-and-butter-job." This, I should say, implies a definite and clear-cut purpose not usually found in the college student. As Dr. Learned has

observed in the current Report of the Carnegie Foundation, very many of our college students drift from year to year in an aimless fashion, and only the rare exception is able to give a reason for his abode in academic circles. Still, there can be no doubt that the students described by the business expert are fairly numerous and that the tendency in many institutions is to provide courses which promise quick and respectable financial returns.

Yet, as Dr. Pattee points out, the commercial world is beginning to reject the opinion of the business expert. Meeting an executive official of the Bell Telephone Company, Dr. Pattee asked him if the company ever employed college graduates.

"Yes, hundreds, every year."

"Must they have taken a complete course in telephones before you will hire them?"

"Not at all. We don't care whether they know anything about telephones or not. We'll teach them telephones."

"But what do you want?" asked Dr. Pattee.

"We want just two things," he replied after a moment's thought. "We want men of character that we can build upon, and men that can think straight."

"Is that the general demand of the business world now?" asked Dr. Pattee.

"It is, sir, emphatically."

"Now you are a college man. What studies in college will train a man to think straight?"

"Well, I know what taught me to think straight: a well-drilled course in Latin and Greek in a small college—Brown University, it was—with mathematics and science taught not for utilitarian ends, but for science's sake; and I had literature and philosophy and history—a general culture course, for an educated man is a rounded man."

"And what training makes for character?"

"Contact with men and women of character."

How far these conclusions may be generally accepted in the business world today, I am, of course, unable to say. But I believe that the day is coming when their acceptance will be general.

Last month I met a physician whom I had not seen for more than ten years, and our conversation drifted to the graduates of '08. The college which we both knew, was not large; there were not more than twenty graduates to fight for the honor of '08; but all had been "well-drilled in Latin and Greek," with the addition of science, as it was understood in those remote days, and in a thorough course in Catholic philosophy. Five of the graduates are dead, two cut off at the beginning of a brilliant career, one in law, the other in medicine. Two more had drifted away, but of the thirteen survivors, every one was a credit to his training. In law, in medicine, in architecture, and in the commercial world, they were known for skill, probity and success, while three, turning their minds to the ministry of the spirit, had attained a distinguished place in the Church.

I admit that under the stress of adverse agencies our Catholic colleges have not been able to retain all the old

general culture courses. But many are preserved, while in the "training that makes for character," they are unquestionably superior to the non-Catholic institution. Many of the non-Catholic colleges admit frankly that they are "not in the business of training character but of providing facilities that will develop the mind," as a prominent Dean is reported to have said some months ago. As long as the student comports himself in accordance with the received social conventions, what he thinks or does is of no consequence to the college authorities; and the same test is applied to the instructors and professors. It is the business of the student to acquire the credits necessary for his degree, and of the college to offer courses leading to credits—and there the somewhat lifeless and mechanical process comes to an end. If the student has developed his character, he owes no thanks to his college.

To the non-Catholic parent this idea of a college may be satisfactory, but I am unable to conceive in what sense it can be satisfactory to the Catholic parent. If he has entered into the spirit of his duty, he realizes that four years at college are fraught with dangers of a kind never before encountered by his son or daughter. An awakening sense of freedom exposes the youth to perils against which he lacks the defense which the experience of maturity brings; and in the absence of the safeguards which are found in every Catholic college, it will be a moral miracle if he does not soon learn to love the danger and to perish in it. Not every graduate of a secular institution is destined to destruction, and not every graduate of a Catholic college will fulfil the hopes that beat high in his parents' hearts when they entered him there. But it is obvious that in the Catholic college the student will come in contact with men of consecrated character in his teachers, and that he will have at hand all the safeguards which the Church supplies, and all the ideals which she holds up to stimulate and fix high moral character. Even among the graduates of the Catholic college, it is possible—as it was in the Apostolic college—to find some who desert Christ, and some who, like Judas, sell Him. But the difference is that while the non-Catholic college accepts no responsibility for the student's training in religion, which is the groundwork of character, in the Catholic college that responsibility is sacred and paramount.

REQUIEM

Out of the silence, the wind,
Out of the darkness, the stars,
Into the cold earth the corpse, the corpse—
Ah, never mind!

Out of my labor, my mirth,
Out of anxiety, peace;
Out of the cold grave my soul, my soul,
Shedding his earth.

Out of my sinning, despairs,
Out of my penance, my hope,
And my new soul weaving, weaving
A robe from your prayers.

WILLIAM WALSH.

With Scrip and Staff

LAUSANNE, where the World Conference on Faith and Order was recently held, marked the definite abandonment by a large element of the Protestant denominations of the cherished principle of Private Judgment, so dear to the Reformers. Private Judgment and Church Unity cannot dwell under the same roof. Private Judgment, which began in the pride of the individual, and an imagined sense of freedom, has ended in humiliation and helplessness as the natural consequence of division. This lesson is clearly pointed out by the Anglican Bishop Gore, in his comment on the project at Lausanne.

Such a conference would certainly not have been possible fifty years ago. It has been rendered possible by a widely spread change of spirit. Satisfaction with our divisions, or acquiescence in them as inevitable, has yielded to a more or less bitter sense of humiliation in face of them. We realize how the Christian witness to the world is weakened by them; how the evangelization of the world is hindered; how much time and power is wasted in controversy and friction; above all, how contrary the divided condition of Christendom is to the mind of its Divine Founder and of His Spirit which inhabits the Church.

This is a long way from the Westminster Confession.

ONLY by the non-participation of the Catholic Church in such a Conference can the antecedent of that pronoun "we" be determined. From the very nature of the case, any sort of participation in the deliberations at Lausanne, however cautious, would have included the Church in the number of those who are now seeking union because they lost that union when they departed from her Fold. If any conference is to be more than a mere public declaration of conflicting policies, if it is to result in anything constructive, there must be something given up, for the good of all concerned. But the Church though she *gives* to all men, has nothing to *give up*; and as for the declaration of her principles, those have been public property for centuries.

For this very reason the Eastern Orthodox representatives at the Conference have experienced just what the Catholics foresaw. The Orthodox cannot yield any points when it comes to those matters in which they agree with Catholicism. The debates on the Sacraments (on which they traditionally hold the Catholic teachings) showed them the difference between their viewpoint and that of the tacit assumptions of the Conference, and they were obliged to answer with a *non possumus*: we have no common ground for debate. So when the reports of the various special committees were submitted for their consideration the chief of their delegation, Metropolitan Germanos, replied:

"We have concluded with regret that the bases assumed for the foundation of the reports which are to be submitted to the vote of the conference are inconsistent with the principles of the Orthodox Church which we represent."

The unity so much desired, he continued, was being effected "on a basis of compromise between conflicting

ideas and meanings in order to arrive at an external agreement in letter alone."

PASSING from "we" to "she," a curious idea of the Church is offered by the Rev. Dr. S. Parkes Cadman in one of his answers to "Every Day Questions." Asked, "Why do you not give the medieval Church its correct and definite title, namely the Catholic Church?" he replies, "The Church was not Catholic in the medieval period. On the contrary she was divided into the Eastern and Western branches by the schism of the ninth century, and the prefix 'Roman' designated the catholicity of the Western branch."

According to this theory, there was a time when the Church, prayed for and planned as one and indivisible by her Divine Founder, was "divided" in two, in spite of His promise of the Holy Ghost. True, the Eastern Orthodox Church represents a division. But it is a division not of the Church, but from the Church. Others were divided from her, but "she" was not divided herself.

LIKE private judgment, so the specter of the secrecy of the confessional seems to be passing away from the Protestant arsenal. The Rev. Bruce S. Wright, in the *Christian Advocate*, calls the pastor's study a confessional. Not only is it open to hear stories of woe and requests for counsel, but he looks on it also as a place to which souls "burdened with sin" should resort. "If the knocker on my study door could be lifted by those whose hearts were moved to seek Christ I would cheerfully forego all else and remain in that confessional room morning to night." But secrecy is the complement of confidence.

If a pastor is to be helpful within his study he must set up and hold fast certain ideals. First of all is the ideal of *secrecy*. Let no pastor imagine that he can whisper among his intimates the secrets which are told him in all confidence. Should a man have secrets from his wife? A pastor should and will. There are experiences, of others, locked forever within my heart. Years have gone since I set eyes upon those who told me their secrets; but should I meet them tomorrow I could look them straight in the eye and say by that look, "I have kept inviolate all that you told me." . . . One will be a better preacher in the pulpit on Sunday for having kept an open door to his confessional on week-days.

Yet among those Sacraments, which the Orthodox like the Catholics hold as the inviolable heritage of Christian Faith, none has been more scoffed at in the past, none more bitterly attacked by anti-Catholic scoffers at the present day, than the Sacrament of Penance, which offers to the soul "burdened with sin," the secrecy of the confessional.

A DISTINGUISHED Swedish convert to the Faith, E. Bodström, warns Catholics against the curious doctrines of the Lutheran Archbishop Söderblom, a promoter of the Lausanne Conference. Under the guise of "piety" Söderblom not only divorces religion from morals, but practically denies all revealed truth as well. Discussion of religion with Modernists, has little point without agreement on the laws of thought.

THE PILGRIM.

Literature

A Neglected Catholic Champion

SARA KOUNTZ DIETHELM

A RECENT request at a large public library for "something" by Orestes A. Brownson, revealed the interesting fact that there was only one volume by that distinguished author and controversialist listed, and that it would be found in the "closed-shelf" department—the literary catacomb below-stairs where books not in demand are relegated.

When the book, "Liberalism and the Church," came to light the dating slip was stamped June 11, 1927, and that was the first issue of the book since 1923. Previous to that date, records showed that in a period covering some twenty years, the book had been "in circulation" exactly four times. Thus do worthy volumes gather dust in the limbo of forgotten literature until perchance some bibliophile is filled with the urge to recall their existence to a forgetting world.

There are many reasons why the name of Orestes A. Brownson should be remembered at the present time. He was held in high esteem in his generation because of his towering genius, his ardent patriotism and his sterling religious principles. The fact that he was no theorizer, that he adhered actually to the motives which governed his impulses, that he endeavored to lead a fervent life, made him a living exemplar not only for his contemporaries but for all time.

Orestes A. Brownson was born at Stockbridge, Vt., September 16, 1803. His father died when he was six, and as his mother's finances were in an impoverished condition, the lad was placed in the care of friends. Though well cared for, he was brought up by an aged couple, and in reality, knew no childhood. He was wont to remark that he was never less alone than when alone; thinking, reading and dreaming elevated him to an ideal world.

The only library to which he had access consisted of a London edition of the Bible, Watts' "Psalms and Songs," the "Franklin Primer" and a few insignificant volumes of varied character. At the age of fourteen he joined his mother who had moved her little family to Ballston Spa, at Saratoga, where he had a little schooling at the Academy. However, money was scarce, and it was only by industry and frugality that he purchased his education, such as it was. He managed to master Virgil, for like Lincoln, he had developed an early love of the classics and, even as the Great Emancipator, was in the habit of scouring the neighborhood in quest of any available reading matter. He often strolled into the forest to gather pine knots with which to illumine the hearth in front of which he read far into the winter evenings. He once very simply and beautifully said that a book to him was, "meat and drink, home and raiment, friend and guardian, mother and father."

From earliest boyhood, he desired to "experience relig-

ion." When upon one occasion an old lady who was a member of the Congregationalist fold told him that there was need of a Church that came from Christ alone and remained unchanged throughout the ages, he was deeply impressed. No doubt, this chance remark had a great influence in shaping the lad's religious bent. According to his expressed view, this statement deterred him from "ever being a genuine, hearty Protestant or a thoroughgoing radical even." At this period he alternated his time between an apprenticeship in a printer's office, and the task of schoolmaster, but subconsciously, religious instincts were ever uppermost in his mind. He had early been advised to have implicit faith, and to resort to the Bible, and thus it was that his religious yearnings caused him to drift into the channels of Presbyterianism. He even cherished vague thoughts of becoming a minister, but ere long his mind rebelled against some of the narrow aspects of the Calvinistic tenets, and desiring a more liberal form of worship, the current of his longings carried him into the Universalist Church. He became a Universalist minister in the summer of 1826, and for about three years occupied various pulpits.

During this period of his unrest, Dr. Brownson commenced to publish a paper in the interests of the laboring classes. The problems of labor had always puzzled him, and he was inclined to rail at the scheme of creation. He determined to uplift the masses and place them in a position to earn a better wage, as well as to improve their social position. Here he was handicapped because of his lack of religion, so, in 1831, he began preaching as an independent minister, and edited a journal of his own called the *Philanthropist*.

Like his contemporary, Emerson, Dr. Brownson tried every creed. In his state of doubt, he turned to Unitarianism because of its lack of Christian conceptions and for over a decade he was a Unitarian minister. During this time his journalistic tendencies asserted themselves, and he became actively interested in another organ of his own, the *Boston Quarterly Review*, to which he was the main contributor, although some of the literati of the day, among them Brownson Alcott, Margaret Fuller, and George Bancroft, collaborated. Indeed these writers and many more both in America and in Europe held him in high repute, and his influence upon the trend of thought in his own time was indisputably important. He was regarded as the outstanding philosopher of America and translations of a number of his books appeared in Europe. He had an almost Websterian mould of intellect, and possessed a diction at once vigorous and eloquent. Though he is said to have lacked artistry, yet he was noted for a certain beauty of style.

Always a staunch Democrat, yet Dr. Brownson was opposed to pure Democracy on the score that "government by the will, whether that of one man or many, bordered on despotism." He denounced the penal code for its severity toward the poor, and advocated the elimination of Christianity, at least in so far as he understood it. The presidential campaign of 1840, he averred, was carried on by "doggerel, log-cabins and hard cider, by

means utterly corrupt and corrupting." From this stage of his career, he undertook a careful scientific investigation of government, and arrived at the firm conviction that liberty depends upon, and exists by law and authority. These researches resulted in moulding him into a conservative in politics, and so advanced him towards conservatism in religion.

He was now occupying pulpits in various districts and delivering patriotic addresses, as well as lecturing on literature. For some time his mind had entertained the thought that if a true church existed, it must of necessity be the Roman Catholic Church. It was not long before he made his submission.

In these early days of the Republic, the Catholic population of America was composed largely of the masses; many emigrants who had fled from their own countries to avoid religious persecution, were too timid to feel it a right to enjoy equal privileges with other American citizens. He became involved in debate with various non-sectarian journals and so able was his defence of his cause, so nobly did he plead for justice to the Catholics, that he won recognition from the Plenary Council then sitting in Baltimore, and even from Pope Pius IX. There were times when it was thought that Dr. Brownson might become what was known as a liberal Catholic because of his conciliatory attitude towards those outside the Fold; however, he was ever quick to retract errors in reason or judgment, and when enemies reported certain passages in his own *Quarterly* to Rome, he declared himself in readiness to forward all issues to the Holy See.

It is interesting through a study of the great journalist to trace the workings of grace in his soul, and to observe the willingness he manifested in accepting the Church of Jesus Christ as his teacher, guide and ruler. He felt an irresistible leaning towards the written word, and became a live exponent and advocate of the doctrines of Catholicism. Hence it was that he became the great Catholic publicist, a vocation at which he labored faithfully and untiringly for the last thirty years of his life. So broad was his reputation that Cardinal Newman invited him to a Chair in the Catholic University of Ireland, an honor which he was obliged to forego, inasmuch as he felt that his mission lay at home in America.

Dr. Brownson in his day was noted as a publicist, a reviewer, a controversialist and a philosopher; he was an exemplar of the type of Catholic layman the Church of America stands sorely in need of at the present time. In the preface of his "American Republic" he wrote:

I am ambitious even in my old age to exert an influence on the future of my country, for which I have made, or rather my family has made, some sacrifices and which I tenderly love. Now I believe that he who can exert the most influence on our Catholic population, especially in giving tone and direction to our Catholic youth, will exert the most influence in forming the character and shaping the future destiny of the American Republic.

Here might be found the keynote for a revival of interest in the Brownsonian mood.

It is difficult to refrain from mentioning, in passing, that Dr. Brownson was a powerfully built man, whose physique entirely corresponded to his intellectual and

moral gifts. His great head like a dome crowned his massive figure, and in old age a growth of white hair gave him an alpine aspect, snowy and rugged. Such a picturesque and stately figure a painter would welcome as a model for Plato, a St. Bruno, or a St. Jerome.

The easiest way to approach to an understanding of Brownson is to read his life by his son, Henry. Of his many works, the reader has but to choose those best fitted to his mood and his mentality. His pen was prolific and his books are an enduring monument. To learn of the impulses which led him to the Church, we suggest "The Convert," which traces with faithfulness to detail, his religious life down to his final reception into the Church. Another work, "The Spirit Rapper," couched in the guise of fiction, showed the link between spiritism and "modern philanthropy, visionary reforms, socialism and revolutionism," and the truths found in the Gospel. His more elaborate thoughts on theology, politics, socialism and literature appeared in the volumes entitled "Essays and Reviews." A controversial volume called "Liberalism and the Church," gives ample proof that if he had ever toyed with Liberalism, it was far from his mind to embrace it. Bibliographies will discover some twenty volumes, and magazine indexes will unearth numerous profound studies on a variety of topics.

Dr. Brownson presents a noble example to the Catholic layman. Self-taught, he developed into an intellectual giant. Catholic citizens of his moral fibre, of his integrity, of his allegiance to the flag, and of his steadfast adherence to the principles of the Church are needed today. It is high time for serious-minded Catholics to flood the public libraries with requests for his books, that they may be lured from the limbo of forgotten literature where they repose in dust, unread and unhonored, save by a select few.

REVIEWS

Trader Horn. Being the Life and Works of ALFRED ALOYSIUS HORN. Edited by ETHELREDA LEWIS. New York: Simon and Schuster. \$4.00.

It is ever so much easier to appreciate thoroughly a journey through a strikingly diversified country, than it is to explain, with any satisfaction, just why one is so pleased and satisfied. One may expatiate on the ever changing view, the beauty of hill, valley, desert, stream and all that. But, when everything is said, one is not content either with one's own attempt at description or with the impression made on others. Your friend may say: "But would it not have been more orderly to have proceeded thus?" Yet order may have been the one thing that has ruined a holiday. A wise disorder often lends gusto, and gives a relish that no mere logician or mathematician can ever know. These thoughts are suggested by Trader Horn's book. There is not a doubt that it is very interesting, no doubt that, compared with ordinary books, it is disorderly. But also there is no doubt that this book has a fascination that few books on a like subject do not lack in a marked degree. Withal, it is not easy to rate the book as it deserves, or to write a proper appreciation of it. So many impressions crowd upon one, that one is bewildered, not only by the multitude but much more by the unusualness of the author's experiences, by his phraseology, by his vivid imagination, by his quaint pragmatic philosophy. The author, Mr. Horn, a pen name, was peddling wire kitchen utensils. He came to the house of the lady editor, and offered his wares for sale. As a result of their

conversation, the old pioneer was induced to write, day by day, the record of his years as a trader in the wilds of Africa; how he had been initiated as a "blood-brother" into a tribe of cannibals, learned the language of various wild peoples, studied their habits, won their friendship or fought battles with those who would not be friendly, and was a great factor in enlarging the trade of the company that employed him. Then there is the story of Nina, beautiful goddess of the Joss House. However "touched up" her history may be, it is a charming piece of romance. At the end of each chapter is a transcript of a conversation between the "old visiter" and the editress. These are some of the best parts of the book. Mr. Galsworthy assures us that he met Trader Horn in Johannesburg and that he is really the character we find portrayed in this remarkable book. F. McN.

The House of Martha at Bethany. By HERMAN J. HEUSER, D.D. New York: Longmans, Green and Company. \$1.50.

"As I told you before," wrote St. Bonaventure many centuries ago, "meditations of this sort may seem childish to you, but they are immensely profitable and advance one in the way of prayer." He was speaking of the rather fanciful details that he loved to introduce in his own meditations on the life of Christ, fragmentary matter, half legend, half fancy, added to give body and color to certain passages in the Gospel that a beginner in mental prayer might find hard to develop. It is in this same spirit that Doctor Heuser seems to have conceived his latest work, a development of the earlier chapters of the Acts of the Apostles. Holy Writ and established tradition find an imaginative amplification here, with material drawn largely from legendary and apocryphal sources. The whole is bound together into a closer unity around the life story of the sisters of Lazarus. There is a primitive note in the telling of the tale, a simplicity and directness that remind one of its partly legendary character. Students of liturgical history might protest that some of the devotional practices here assigned to early Apostolic times had a much later origin. Still they might have originated in the way that Doctor Heuser suggests, and there is no violation of historical truth in a pious fancy that traces their possible or probable association with the customs of devout Jews. The popularity of Doctor Heuser's earlier work, "In the Workshop of St. Joseph," a Gospel narrative developed in the same manner, augurs a like success for this volume. C. I. D.

Portrait of Pascal. By MARY DUCLAUX. New York: Harper and Brothers. \$4.00.

Of that strange, deluded group of pious enthusiasts who attached themselves to the Port-Royal community in the middle of the seventeenth century, none was comparable in sheer genius to Blaise Pascal. Born into an age of transition and intellectual unrest, his ever active mind easily absorbed the spirit of the times and in many ways gave it direction. Throughout his life-time, his body remained frail and troublesome; his strength was all in his mind and his soul. From pure mathematics, the pursuit of his youth, he turned to mechanical experiment; from invention to the exploration of the universe; from science and philosophy to religious controversy and pietistic fanaticism; and at the end to a mystical brooding of what no man knows save as revealed imperfectly in the "Pensées." As a scientist Pascal cannot be regarded too highly; his inventions range from that of the barometer and the hydraulic press to that of rolling-chairs for invalids and, what is strange to us, omnibuses. His greatest notoriety, however, comes from his authorship of the famous "Provincial Letters." Because a Jesuit had dared to question his claims as an inventor and because the Jesuits were the inveterate foes of the Jansenism to which he had become attracted, he put every spark of his genius into the writing of these masterpieces of sarcasm and invective. And yet, he never was a thorough Port-Royalist, and long before his death he quite clearly had broken away from

many of the Jansenistic tenets, this despite the controversy that ensued upon his death and that is still waging. His other claim to remembrance is that strangest of soul-revelations, his "Pensées." In this volume, Mary Duclaux does not hide her enthusiasm and her intense admiration for the subject of her portrait; she thereby loses in the discrimination that an artist should possess. Lacking soberness, she lacks balance. But having exuberance, she invests her story with a new life. She adds nothing to the interpretation of Pascal save that of showing Pascal in a stronger light.

F. X. T.

Whom Do You Say—? By J. P. ARENDZEN. St. Louis: B. Herder Book Company. \$2.00.

The Man-God. By PATRICK J. CARROLL, C.S.C. New York: Scott, Foresman and Company.

The former of these volumes is a study of the doctrine of the Incarnation, the latter, a life of Jesus. Father Carroll writes chiefly with the college classroom in view. Dr. Arendzen for the clergy and educated laity. Biographies of the Saviour are not uncommon but "The Man-God" is one that sketches the life and work of Our Lord in a most readable way and stresses those features of the Gospel narrative and those phases of Christ's character which particularly appeal to American Catholic manhood. As a story, it is written vividly and enthusiastically with careful attention at the same time to historical detail and objective accuracy. As a text for courses in Christology, its author has made use of all those pedagogical paraphernalia and *adjumenta* that characterize the best modern school books: suggestive questions, study topics, reading references, theme titles, index and even a few maps. The reader will find the facts of Christ's life put in their proper historical, geographical, social and political setting. This gives them a significance the barren Scripture account has not got. Whether to be read or studied, "The Man-God" may well be every Catholic collegian's *Vade mecum*. Dr. Arendzen's treatise recommends itself as a clear, dogmatic exposition of the Person and Natures of Christ and of the mysteries associated with the Incarnation. Some passages only metaphysicians will follow with profit but on the whole the author has avoided the learned apparatus of the schools. The volume has, moreover, the merit of probably being the first treatise on the great mystery in current vernacular scientific parlance. The final chapters discussing the Incarnation in history are especially interesting and timely. Heresies against the doctrine throughout the ages are briefly explained, modern errors are nicely summarized and convincingly refuted, faulty methods of modern historical criticism are pointed out and the saviour gods, incarnate gods and virgin-born gods of paganism are all adequately differentiated from the one, only Christ of history.

W. I. L.

BOOKS AND AUTHORS

Aims in Living.—Nicholas Evreinoff disclaims that "The Theatre in Life" (Brentano. \$3.50), is a compilation of magazine articles, and ultra-modern at that; but his contention is hardly justified. Only the highly colored covers and a vague unity of thought bind the articles into a book. With a suspicious kind of modesty, the author admits that he is presenting an entirely new idea, namely, that man from his birth to his death is playing a part on life's stage. Tracing man's play-acting back to his soul, he discovers a new quality which he calls Theatricality. Since man's actions are always under the guidance of Theatricality, his conversation, his gestures, his art, his science and his religion are nothing else but different scenes from the play of Life. Mr. Evreinoff creates a new god whom he calls Theatrarch. Having created him he immediately addresses to him a prayer, a page and a half in length. He seems to take pleasure in indelicate statements, to pose as a prophet, to display smatterings of knowledge over a broad field and to parade as another priest of dilettantism, at the while getting a thrill from the role of author.

Guidebooks for travelers are not uncommon. How ambitious young men anticipating a happy and successful trip through life

should begin their journey is the general theme of the thirty-eight papers which Edward L. Bernays has compiled under the title "An Outline of Careers" (Doran. \$5.00). A sub-title describes the book as a practical guide to achievement. At all events each of the papers is from the pen of a person who, humanly speaking, has achieved success in some profession or occupation. From accountancy to transportation the whole range of important commercial, industrial and professional careers is covered while a final essay by Doris E. Fleischman discusses "Women in Careers." Though some of the writers stress the higher ideals and purposes of life, in general it is the material success that comes from wealth, leisure or social position which is held out as the goal. Though the articles vary greatly in merit as any symposium must, they are practically all worth reading. They have an informational and some of them a very stimulating value. Perhaps those interested in vocational guidance will profit by them even more than the non-plussed youth questing his career.

Textbooks and Manuals.—It is expected that the inception of each new scholastic year will give masters and students newer pedagogical methods and particularly more modern tools with which to work. In this respect the season just beginning is particularly prolific in the textbook output. Some recent volumes in the various fields are: "Everyday Reading-Books: One, Two and Three" (American Book Company), by Henry C. Pearson and Charles W. Hunt; a helpful "Manual" for guiding the teacher accompanies the texts; "Speaking and Writing English: Books One and Four" (Sanborn), prepared by Bernard M. Sheridan, Charles Clare Kleiser and Anna I. Matthews; "Thinking, Speaking and Writing: Books One, Two and Three" (Silver, Burdett), suited for pupils in the seventh, eighth and ninth years, to whose preparation Mabel Holman, Donald L. Clark and Benjamin Veit have collaborated; "A First Course in the New Mathematics" (Allyn and Bacon), by Edward I. Edgerton and Perry A. Carpenter for junior high-school classes; "Essentials of Junior High School Mathematics: Book Three" (American Book Company) by Samuel Hamilton, Ralph P. Bliss and Lilian Huffer. For the teacher Robert Lee Morton has prepared two useful manuals: "Teaching Arithmetic in the Primary Grades" and "Teaching Arithmetic in the Intermediate Grades" (Silver Burdett).—"Your School and You" (Allyn and Bacon) is a book of guidance by Walton B. Bliss for high-school beginners.

For commercial classes J. Hugh Jackson, Thomas H. Sanders and A. Hugh Sproul have prepared "Bookkeeping and Business Knowledge: Complete Course" (Ginn. \$3.12). From the same house comes: "Music Appreciation in the Schoolroom" (\$2.60), a teacher's book to accompany the records of the music appreciation course in the Music Education Series, compiled by Thaddeus P. Giddings, Will Earhart, Ralph L. Baldwin and Elbridge W. Newton; "Astronomy I, the Solar System," a revision of Young's manual of astronomy, by Henry Norris Russell, Raymond S. Smith Dugan and John Q. Stewart; "General Physics for the Laboratory" (\$2.40), by Lloyd W. Taylor, William W. Watson and Carl E. Howe.

Among the newest books in the field of geography are "Geography: Europe and Asia" (Silver Burdett), the third book in the Barrows and Parker Geography series, and, for collegians, "College Geography" (Ginn. \$3.00), by Roderick Peattie.

The more recent foreign language publications include: a new edition of "Au Pays de France" for third year pupils, by Mme. and E. G. Camerlynck; "Les Jumeaux de L'Hotel Corneille," by Edmond About, edited by Medora L. Ray and Ruch A. Bahret; "Lecciones Elementales" by the same editors. These are Allyn and Bacon books and the same firm announces, in the Academy Classics series, "Shakespeare's 'Henry the Fifth,'" (65c.), prepared by Samuel Thurber, Jr., and A. B. DeMille, and Defoe's "Robinson Crusoe" (\$1.00), arranged by Joseph G. Cohen.

Helpful for teachers and pupils alike are the "Smith's Regents Review Books: 1904-1927" (Buffalo: W. H. Smith, 117 Seneca Street. Question book, 40c. Answer book, 40c.), covering Algebra, Geography, Second Year French, etc.

Detours. A Good Woman. Creston Meadows. The Reclamation. We Live But Once.

Octavus Roy Cohen's yarns in the *Saturday Evening Post* are so familiar to most readers that the title of his latest group, "Detours" (Little, Brown. \$2.00), hardly bears with it any ambiguity. This new set of stories are detours from good roads to better ones, and offer new views of Mr. Cohen's genius. The author's happy kinship to the tradition of the unforgettable O. Henry is strikingly evident in all of these perfectly executed, technically sound and humanly motivated "slices of life." Forsaking the colored gentry of Birmingham, his usual subjects, Mr. Cohen, in these tales, weaves in the pathos, humor and drama of the whites ranging from the swamp angels of Florida to the wharf-rats of Chelsea, New York. In addition to his clever technique, Mr. Cohen shows himself to be a master of the last-line denouement, the sympathetic understanding of the emotional purist, and all the other qualities that have so endeared O. Henry to lovers of the wholesome, literary cameo.

With the publication of "A Good Woman" (Stokes. \$2.50), Louis Bromfield completes his series of four loosely connected novels of American life which he names "The Escape". The strongest link between the stories is not in the characters nor in the sequence but in the mental attitudes of Mr. Bromfield, who, since the award of the Pulitzer Prize for his "Early Autumn", has been named a leader among the younger American novelists. "A Good Woman" is a study of that intangible type of matron who preserves her respectability through all vicissitudes. Though she is universally praised for her virtue, she sorely tries all who are connected with her. She is a difficult character to portray, but Mr. Bromfield has succeeded in making her real and credible. The story wavers between her and her son whom she had forced to become a foreign missionary and who returned to her with his faith in God abandoned. This is a powerful novel, but it offers certain insidious reflections, through character and incident, that discredit the idea of a personal God and of organized religion, as understood by Protestantism.

Those readers who have been looking for an old-time novel will find an answer to their quest in "Creston Meadows" (Dorance. \$2.00), by Sheridan F. Wood. It is a tale of the Civil War, especially that part of the War that had Tennessee for its scene of action. There is a double love story woven into the plot, involving as it should, to be interesting, first a Southern lady and a Northern gentleman, and vice versa. There are rumors of battles but little blood. There are heart-aches caused by the trials that war must always bring to those at home, but all ends so happily and there is so much kindness and gentleness even among enemies, that the hardships pass quickly and lightly by.

If most of what the modern writers tell us about the social problems of the day were true, the conclusion would inevitably be reached that the world is all awry. In "The Reclamation" (Four Seas. \$2.00) Edwin Brown, who seems to have a personal grievance, relates the sordid tale of a home-seeker in a sordid way. One can believe that crookedness and chicanery may have crept into the Government's vast schemes when it opened up the immense tracts of virgin soil in the West; but that evil and vice triumphed openly and controlled the whole princely gift to the people is absurd. Equally absurd is the Utopian dream of Socialism that brings the novel to a close.

Rupert Hughes has written some books better and some just as bad as "We Live But Once" (Harper. \$2.00). The advertising propagandist has informed the world that the book is one of "fearless honesty." On the contrary, it succeeds only in being somewhat drab and uninteresting. It is further stated that the heroine wins the hero's love, "proving to him the loftiness of her aim and the purity of her soul." Likewise, on the contrary, the book is the glorification of a loose-minded snippet of a girl who pursues a married man with the malice aforethought of alienating his affections from his wife. Far from being good reading matter for the younger generation, "We Live But Once" is dangerous even for the more mature.

Communications

Letters to ensure publication should not, as a rule, exceed five hundred words. The editors are not responsible for opinions expressed in this department.

A Good Word From Australia

To the Editor of AMERICA:

I must take this opportunity of expressing my very deep appreciation of your excellent weekly AMERICA, every page of which I read with great interest. The vigor of the articles is very refreshing and one's Faith cannot but be quickened.

Some day, perhaps, we shall have an *Australia*, edited and managed by the Jesuit Fathers. Please God 'tis no idle dream.

Australian Catholic problems and educational disabilities are similar to the American, but accentuated considerably by great distances, wide, empty spaces, and a very scattered population. At Parilla, Mass is celebrated once every five or six weeks. The priest lives a hundred miles away. A town thirteen miles from here has Mass once a fortnight, or with intervals of three weeks between. So you see one needs something vigorous to keep the lamp of Faith aglow.

Parilla, S. Australia.

C. S. D.

History Repeats Itself

To the Editor of AMERICA:

The agitation against Governor Alfred E. Smith in certain circles because he is a Catholic candidate for President once had its counterpart in another candidate not a Catholic.

When General Winfield Scott was running for President some eighty years ago, there was a pronounced newspaper propaganda against voting for him because he, as military governor of Mexico, put into force regulations among the United States troops there that respected Catholic observances. Orders were issued and signed by him directing that Catholic funerals and feast-day processions, the giving of the *viaticum* and the ordinary services in the churches in Mexico City were not to be interfered with by those soldiers in the army who were not Catholics. Further General Scott directed that the rights of Catholics in the area governed by him and his troops were to be respected.

Here, then, is history repeating itself. When General Benedict Arnold and his Continental troops were leaving Cambridge, Mass., for Quebec in 1775, the Commander-in-chief, George Washington, directed him to respect the religious observances of Canadian Catholics, and the salutary admonition was heeded by Arnold and his troops.

Lowell.

GEORGE F. O'DWYER.

The Sacco-Vanzetti Case

To the Editor of AMERICA:

As a Catholic I was especially shocked by the narrow legalistic attitude evidenced by your editorial remarks on the Sacco-Vanzetti trial, published in the August 20 issue of AMERICA. Undoubtedly the men have been condemned *legally*. Grave doubts, however, still remain whether real justice was accorded them. If you would read with open mind and charitable heart at least the open letter to President Lowell in the *New Republic* of August 24, possibly you would realize that "on all essential points the records are not clear." I am ashamed that such an outstanding Catholic organ as yours has not shown more insight and impartiality, not to speak of Christian spirit, in a case where the life of your brother is at stake, and in a case that has stirred the souls of millions of men all over the world. Do you believe that your rigorous pronouncement could have been uttered by Him who pardoned sinners, saying: "He that is without sin among you, let him cast the first stone."?

Possibly your being *plus catholique que le Pape* has been the unconscious result of your desire to be so patriotic as to reach the 101 per cent. mark. If so, you may have favorably impressed

the knights of the three letters, but certainly you made a poor showing with real Americans, not to mention the spiritual harm that you have done to the Church.

For your perusal I inclose a clipping from the last issue of the *Tablet*, containing an editorial in which this Catholic paper, instead of claiming that "law and order have triumphed" rightly admits that Justice is a co-defendant in this case. It shows that at least some Catholic papers have risen to their responsibility. A still further proof that there are fortunately very representative Catholics who disagree with your formalistic, be-on-the-safe-side, un-Christian attitude may be found in the fact that so eminent and good a Catholic as Father John Ryan signed his name to a petition to the President to open the files of the Department of Justice.

New York.

T. HOINKO.

To the Editor of AMERICA:

Your fine editorial in the issue of *AMERICA* for August 20, on the Sacco-Vanzetti case, entitled "Law and Order on Trial," is seriously marred in my opinion by your conclusion that "it appears singularly unfortunate that Judge Thayer should have been 'assigned' to hear the appeal made against his own rulings" leading to the further conclusion that "the impression will remain, mistaken but in some quarters enduring, that the last legal road to escape was blocked by the malice (!) of the Commonwealth."

A little knowledge of court procedure in Massachusetts would have made the foregoing quoted comments impossible. Judge Thayer was not "assigned" to hear any "appeals" whatsoever, in the obvious sense of your remarks. As judge at the murder trial itself, it belonged to him alone, in the first instance, to pass upon all subsequent motions and allowance of exceptions taken at the trial, etc. "Appeals" in the proper legal sense, as understood in Massachusetts in reference to cases in the Superior Court of which Judge Thayer is a member, are made to the Supreme Court if the trial judge's decisions are adverse. In a criminal case defendants alone can thus appeal. The Commonwealth has no redress if motions are decided against its attorneys. If you recall the successive steps in the case at bar you will observe the defendants had all these privileges granted them.

It would be against all fixed procedure, likewise against the people's just rights against defendants, to have a criminal case in the lower court carried around from one judge to another with the final decision postponed indefinitely. As there are, I think, at present some thirty such judges, it is conceivable that clever counsel could keep the Sacco case going for the term of the prisoners' natural lives in this midway fashion. As it is, it goes right up, on appeal, from the trial court and judge to the Supreme Bench, and a decision is thus more speedily possible. Every right these defendants had and saved before the trial justice, Thayer, they retained, and on all the evidence, Thayer himself freely allowed and saved them. Whatever his private opinions may be, the whole case as reported thus far shows that the prisoners suffered not at all from them.

The "impression" that should remain in all sane and law-holding quarters on this notorious case is not that any "road to escape was blocked by the malice of the Commonwealth" but that, having first granted to these defendants every possible legal avenue to free themselves, and then having gone beyond that, by having their whole case reviewed by the Governor, and, independently, by a committee of unimpeachable citizens, neither the Commonwealth of Massachusetts, its Governor, nor its courts can be bullied by anarchistic clamor into a weak surrender of the right to punish men who have been fairly tried and convicted of one of the most heinous offences known to criminal law, wilful murder.

It has been a great satisfaction to note how staunch a supporter of law and order in reference to this case the Catholic press and pulpit throughout the country have been. While much of the secular press, and many of the non-Catholic pulpits, have reeked with rash and ill-considered utterances, some preachers especially

vying with avowed anarchists and Communists in abuse of the courts and their representatives, Catholics generally have preserved a true patriotic attitude. While demanding for the accused every natural and legal right in their sad predicament, practical Catholics have stood for justice and the law, confident that both would be fully vindicated and administered both on behalf of the defendants and the public.

Here is an object lesson for the country on the question of real Catholic patriotism and loyalty as it manifests itself daily in the life of the country.

Latham, N. Y.

M. J. DWYER

The Lausanne Conference and Conversion

To the Editor of AMERICA:

Let a convert tell how she was brought to conviction regarding the Church through a conference in 1910 similar to that at Lausanne.

Having studied for a period of nine years, she sought for some signal to mark her decision. She conferred with one in whom she had confidence, who assured her that conviction would come without a doubt. Still feeling it was necessary to "keep up the quest," and hearing of the world-wide conference of churches in Edinburgh for unity, her pastor (Presbyterian) being one of the delegates chosen, she decided to attend the report of that conference, praying that through it she might find light. On the delegates' return the missionary societies of the city were called together and an extended report was given—the only reference made to the Catholic Church was in the concluding remark that "of all churches of that world-wide conference the Catholic Church alone was absent." As clear as if an angel had spoken came the conviction. With tears streaming from her eyes, she said (to herself): "Thank God! there was one Church which could stand alone." The Catholic Church was not "seeking unity," it "had it." Within three days' time one more soul had taken the "great leap." In the Catholic doctrine of "Transubstantiation" she found the great "source of unity."

New York.

B. C.

Capital and Labor

To the Editor of AMERICA:

Permit me to compliment you on the excellent article in your edition for the August 6, entitled, "The Company Union."

For many years this deplorable union makeshift, "so manifestly contrary to truth and justice" in very inception and principle, has been a thorn in the side of Organized Labor in America. As you wisely show, business, especially large corporate commercial enterprise, is organized primarily with the object of procuring labor at its cheapest rate, so as to insure for the operatives and their host of greedy stockholders, the greatest possible turnovers and dividends. Accordingly the inalienable rights of the workers, namely the rights to organize, to strike, if necessary, and to receive a *living* as against a bare *existence* wage, are too often disregarded, as though indeed "the labor of a human being" were no more than "a mere commodity or an article of trade."

Throughout the land we observe this persistent effort of organized Business and Capital (themselves possessing and jealously guarding protective associations) to destroy the workers' unions, either directly, or by stealth and insidious subterfuge. While naught but amity and cooperation ought to exist between Capital and Labor, unreasonable, insatiable greed and selfishness but too often tend to defeat the ends of mutual friendship, justice, and forbearance. Let, therefore, intelligent tolerance and cooperativeness on both sides be the watchword, not industrial discontent, ill-will, sabotage, and economic warfare, as was sagaciously counseled also at the recent Catholic Conference on Industrial Problems, in Detroit, Mich.

Cincinnati.

WILL A. SHENLEY.